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ABSTRACT

The proceedings of the Bergamo Conference called by the Division for Adult Education of the United States Catholic Conference are contained in this report. Included in this report are papers presented at the conference and summaries of workshops; agendas and rosters are contained in the appendices. Some of the papers are presented entirely and others are abridged. Among the papers presented are "Where Are We Going in Adult Education?," "Fiscal Responsibility," "Media-Impact," "Leadership and Responsibility," "Adult Religious Education," and "Total Educational Mission of the Church." (RS)

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REACHING THE FORGOTTEN ADULT

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REACHING THE FORGOTTEN ADULT

Proceedings of the Adult Education Conference

Sponsored by the United States Catholic Conference

Division for Adult Education

and

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May 9-14, 1971

Moderators:

Rev. Al Persons
Lawrence J. Losoncy

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INTRODUCTION

Realizing the multiplicity of trends, ideas, techniques, leads and problems in the adult education field, the Division for Adult Education of the United States Catholic Conference found it necessary to call together as many expert practioners as possible for a special series of conferences in May, 1971.

So much has happened in the preceeding two years and so many new needs have arisen and so much complexity in approach has developed, but it seemed there could be no more progress, at least predictable progress without bringing together hierarchy, clergy, religious and laity involved at all levels with the adult education process within the Catholic Church in the United States. This was accomplished during the Bergamo Conference which was attended by more than eighty persons, representing more than forty states. The main intention of the conference was to provide massive exposure to new ideas and approaches through lectures, seminars and workshops, as well as various process approaches in which some of the participants would be able to expose their ideas and relate their own direct experience. In addition, a number of meetings were held which were devoted esclusively to local and regional problems.

To be sure, there was considerable confusion as to the needs and goals of the conference. The program was so varied that there were objections, very frequently as to the way things were going. However, as

the week went on, each participant drew something from somewhere, combined it with some special knowledge and experience and made it his own. This he managed to contribute to the others through workshops and discussions. A quiet, deep, but very productive spirit ran throughout all of the sessions and by the end of the week there was little doubt that the goals had been achieved.

The purpose of these proceedings is to provide those who attended the conference with quick memory jogs as to what was said and in what sessions. The second purpose is to provide an outline of what went on for those who were unable to attend. We followed the course of the conference faithfully and as included in appendix #1 they detailed the way in which it was set up and conducted. Some of the major presentations are presented here in total. Others have been abridged. Workshops have been summarized. This variety of approaches is necessary in order to keep within some reasonable bounds on the length of this book.

However, we believe we have been faithful to the spirit of the conference and as thorough as possible in reporting what went on. If, after reading the proceedings you feel a little confused, you will be a welcome addition to those who attended the conference. Too much went on, too many things were discussed, too many problems were unveiled to allow any neat clear solutions or any packaged programs to take home in a shopping basket. However, all in all, we feel that it was one of the most valuable conferences held in the Church in the United States in recent years and we hope that you will agree after reading the proceedings.

William Jacobs, editor

?

ORIENTATION: WELCOMING REMARKS

Lawrence J. Losoncy & Rev. Al Persons

Purpose: To do some self-conscious hard work at building trust, openness, etc.

Milling: Greet everyone, especially those you have not yet greeted.

Pairing #1:

Choose someone you would normally least likely choose to talk to.
Task I: Share reasons for choice
Task II: What sort of things have you heard about this Conference?
Share a few and record.

Pairing #2:

Choose someone else you would not usually get to talk to.
Task I: Share reasons for choice
Task II: What would you most like to be doing these five days if you were not here at Bergamo?
Share a few and record.

Pairing #3:

Choose someone you'd like to know better.
Task I: Share why you chose, or felt about being chosen.
Task II: What would make this week worthwhile for you?

Pairs move into quartets:

Choose another pair whom you have not yet met.
Task I: What are some of the feelings you had as you left home for Bergamo?
Task II: How did you feel as you walked in the room for this session?
Task III: How do you feel right now?
Sharings on I, II, and III.

Choose a new partner - someone you haven't been with yet this session?
Task: "Looking over recent months of my work in adult education, I am most proud of . . . ." (Share later what your partner is proud of)

Each pairing choose another pair of persons you haven't worked with yet.

Task I: Report to new pair what your partner is most proud of.

Task II: Write out each "proud", with name attached on newsprint.

Sharing by (a) posting newsprint and

(b) one member of quartet reading the four "prouds"

(Option-projections onto one of quartet by other three - of other resources you see in the one)

Milling:

To put your name by any "proud" about which you want to know more.

(Contact later to get with this person - if more than one, watch the space and time sheet for his announcement of when he will describe the idea, activity, etc.

Leo V. Ryan, C.S.V., Ph. D.*
Director of Education
1100 Forest Avenue
Evanston, Illinois 60202

Where are We Going in Adult Education?

Leo V. Ryan, C.S.V.,Ph.D.*

"The Adult Education movement is vigorous, sprawling, and amorphous -- vigorous, because it originates in basic human needs; sprawling, because it is the function of widely diverse agencies; and amorphous, because springing from an extensive range of human interests, it lacks an integrating focus."[1.] "This pluralism of (agencies sponsoring) adult education is a reflection of American Life."[2.] American adult education is characterized by a pluralistic "non-system" where formal and informal educational institutions, social, and voluntary organizations form the broadest categories of adult education activities.

To ask where we are going in adult education, suggests we reflect on where we have been. Liveright, in his study of adult education, classified sponsoring institutions and organizations under thirteen categories.[3.] Churches and religious organizations are one such category. Such a category indentifies the "we" in the title of this introductory explanation of the theme of this conference.

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* Adjunct Professor of Management, Loyola University (Chicago) on leave as Director of Education, American Province, Clerics of St. Viator. Brother Ryan founded the Division of Continuing Education at Marquette University in 1959 and was Director until 1965. In 1966-68, he served with the United States Peace Corps in Nigeria and in 1968-1969, he was Assistant Superior General of the Viatorians in Rome and Consultant to several Vatican agencies on organizational development. A former President, Milwaukee Council on Adult Learning, he is a long-time member of AEA/USA and a member of the AEA National Program Resources Committee.

What are the facts that situate the Churches and religious organizations in the historical movement of adult education in the United States? Even more specifically, what might be considered the significant events in the evolution of adult education in the United States under egis of the Roman Catholic Church and Church organizations? As a prologue to our later discussion, it will be helpful to examine the emergence of factors influencing the sponsorship of adult education activities, to consider the numerical impact of these efforts and to identify the limited but specific literature available to guide us as we seek to identify whither it is that we are going in this important movement.

"The Sunday School movement in Christian groups in the 18th Century is credited with being the beginning of modern adult religious education." The first discussion of religious institutions and organizations as separate agencies in adult education and of Catholic adult education programs appeared in the 1948 edition of the Handbook of Adult Education in the United States. That first identification was brief, limited to an identification of the National Catholic Welfare Conference (NCWC) as a "national clearing house" on matters related to education. CCD was treated in a paragraph; the discussion of the Department of Education was limited to two paragraphs with no reference to adult education itself. Only the Social Action Department listed a significant series of adult education programs. Russell Barta later noted: "One of the outstanding contributions that the Catholics have made in the area of adult education...has been in the field of worker education."

By 1960, the Handbook noted two movements in Catholic adult education. Miller cites the organization of the Catholic Adult Education Centers (CAEC) in Chicago and the Catholic Community Center in Kansas City and notes that "The recently

formed National Catholic Adult Education Commission is a good illustration of the development of a special national organization for adult religious education within our particular faith."[8]

The Commission was organized in 1958 at a Workshop at Catholic University and in November, 1958 established as an NCEA Commission. The Commission's objectives were broad and extensive, the services limited. An annual meeting and one day conference was held in conjunction with the NCEA Convention. The Executive Secretary during the first years was Vaile Scott until the subsequent election of Doctor Frances Loing and Mrs. Jane Wolford, Director of Adult Education for the Archdiocese of Detroit. The programs of the National Council of Catholic Men (NCCM) and the National Council of Catholic Women (NCCW) were both noted in the same Handbook.[9]

The Chicago Adult Education Centers (CAEC) originated in 1955 as an adult education experiment because Cardinal Stritch believed that "people lacked intellectual and cultural depth."[10] More specifically, the CAEC began "as an experiment in continuing liberal adult education with special regard for those questions with a theological dimension."[11] The Centers increased from five in 1955 to twelve in 1956, then to six by 1962 and eventually to twelve by 1968 with 2500 registrants. The CAEC organization itself had ceased to exist by 1969, although some of the programs survived either as separate organizations or were absorbed by other existing agencies.[12] These seperate efforts have been significant beginnings, but limited in aims and achievements.

"The Protestant and Catholic Churches, and to a somewhat lesser degree, the Jewish temples and synagogues, continue to lag behind many other institutions in the expansion and differentiation of adult education well into the modern era."[13] However, there are forces rapidly emerging to change this situation.

Kenneth Stokes in the 1970 Handbook observes: "Roman Catholic adult education is just beginning to emerge as a significant aspect of the life of the Church. There is no doubt that it will play an increasingly important role in the years ahead." When the next Handbook is written, the year of 1970 will be identified as the beginning of a new era in Catholic adult education. For that year signaled the decision to create the Division of Adult Education in the United States Catholic Conference. That year saw a marked increase in the number of diocesan directors of adult education or adult religious education and the rapid introduction and expansion of the number of programs under Church and religious organization sponsorship. 1970 will be noted as the year in which "an integrating focus" came to Catholic adult education. Lawrence Losoncy became the first director of the Division for Adult Education USCC in 1970 and through his dynamic leadership, we can say as he did at Georgetown, "Adult Education in 1970 has been a time to plant and a time to hope and a time to rejoice."

The formation of the National Advisory Council to the Divison for Adult Education and the creation within the Adult Education Association of the U.S.A. of a special Commission on non-secular Adult Education at the initiative of the Advisory Group are significant advances. Our presence at this National Conference is a testimony to our intention to plant and to plan our efforts, to hope and to organize our strategies, to rejoice and to evaluate our potential, to serve our fellow man, meet his need for lifelong learning.

Who is my brother--both the known and the forgotten adult?

"Religious organizations...not long ago constituted the largest category of participation in the field of adult education." Malcolm Knowles estimated 15,500,000 adults participated in adult education activities in religious institutions in 1955. The National Opinion Research Center at the University

of Chicago study of the educational pursuits of American Adults, Volunteers for Learning constitutes the most recent and most authoritative and most comprehensive study of adult education to date. The study ranked categories of adult learning by number of participants. The general category of religion, morals, and ethics ranked third in the number of participants with an estimated number of 3,820,000 adults. Liveright, in his 1966 study, simply cites this range of enrollment data by source since no regular statistics are collected by any central source in this category of church and religious organization-sponsored adult education.

Churches and Synagogues ranked first in the number of courses offered and in the number of participants attending adult education programs.[19] What do these statistics suggest about participation by Catholics in adult education activities? Based on the estimate that 25 percent of the total population is Catholic, the NORC study sample indicates that 24 percent of all those who participated in forms of adult education were Catholics. Only 6 percent of the adults who studied religion were Catholics.[20]

Where do we go to seek guidance in the adult education field? Miklas observed (in 1959) that "Catholic educators have practically nowhere to turn when they want to find out the status and aims of Catholic adult education."[21] The available literature addressed specifically to Catholic Adult Education was limited until the publication this year of the ABC's of Adult Education.[22] The Catholic Adult Education Commission of the National Catholic Education Association was the single professional organization until the decision now in process within the Adult Education Association/U.S.A. to invite, encourage, and promote membership among an ever increasing number of persons involved in adult education programs under Catholic Church and religious organization sponsorship.[23] As Joseph Neiman

points out, "throughout the United States and parts of Canada, a new focus is appearing in parish religious education--the professional."[24] These area--parish religious educators or coordinators and related persons in this segment of adult education represent the greatest influx of the numbers of Catholic educators to the adult field. It is their professional roles as persons trained in Theology and religious education that makes them proper candidates for affiliation with the professional adult education movement. The best approach for Catholic adult education today is to affiliate with nationally-based but internationally recognized adult education organizations. We do not need another limited-purpose, denominational, and thereby, segregated organization. Rather in the spirit of cooperation and collaboration to unite our efforts with those who have already founded, developed, and brought to maturity the adult education movement.

Thus, we see where we have been--where church and religious organizational efforts are situated in the adult education movement in terms of sponsorship, numbers, categories of courses, and in the historical records of the movement. We see where we are at the moment--on the threshold prepared to make a dynamic thrust forward which will greatly influence the adult education movement. As we now design strategies for the future, we are consciously responding to the call of Vatican II which reaffirmed the Church's role as teacher and has urged its membership to develope and extend its educational mission especially among adults.

The questions we must ask today are these:

(1) What is adult education?

(2) Where is adult education going in the immediate future?

(3) What trends do we face in our over-all strategy?

(4) Who is this adult whom we seek?

(5) Who may be termed "the forgotten adult"?

(6) How must adult education be restructured to meet today's needs?

(7) What resources can we call upon in our efforts to design a strategy?

(8) What strategies must be developed?

(9) Where will these strategies lead us?

(10) How will we respond to these challenges to adult educators?

Let us examine each of these questions and note the trends currently under consideration which will affect and modify our planning and program efforts.

(1) What is adult education? "There is still no single definition universally accepted by adult educators nor is there a universally held public image of adult education."[25] The Liveright study developed a synthesis of leading definitions and offers this definition:

> Adult education is a process through which persons no longer attending school on a regular, full-time basis undertake activities with the conscious intention of bringing about changes in information, knowledge, understanding, skills, appreciation, and attitudes or to identify and solve personal or community problems.[26]

Adult education is more "considered as a process coterminous with life." Adult education affirms "that education is life - not a mere preparation for an unknown kind of future living..."[27] Hence, the emergence of the term "continuing education" to describe education as a continuous commitment to life long learning. "Formal schooling is a rather recent innovation... the important role of education is not entrusted to any single institution, and it does not end at a certain age. It goes on all through life." "...Continuing education is that idealistic and timeless conceptual thread that connects all deliberate efforts to help the human organism learn throughout life."[28]

(2) Where is adult education going in the immediate future? Responding to this question, Paul V. Delker (Director, Division of Adult Education Programs, Office of Education, HEW) observed that "we are on the threshold of a life-long learning society in which all people throughout life will learn and in which most of the learning will be in non-traditional methodoligies."[30] We, as Americans, are on the threshold of undertaking at the federal level a nationwide system of adult learning. We, as Catholics, must likewise be aware that we are on the threshold of a movement which will yield a nationwide network of Church and religious organizations devoted to adult education. That is why this National Conference has been called. The immediate future will see acceptance of the life long learning concept and the urgency of a national coordinated effort by all responsible agencies.

(3) What trends do we face in our over-all strategy? Two dominant trends will affect our planning process: (a) the recognition that no single institution or sponsor will dominate adult education, and (b) that the planning process must employ a systems approach.

Any program of adult education must be comprehensive, embracing the wide range of learning needed for meeting the life time requirements of adult living. Any program must serve the interests of the whole Community. The task is too great for any one agency. Adult education "requires the combined planning of all organizations and the coordinating services of some general group responsive to every nook and cranny of the neighborhood, continuously investigating, planning, and acting in the interests of the Community as a whole."[31] For this reason, we convene to consider geographical strategies (national, regional, and local) and agency coordination.

A systems approach is essential. We are already embarked on plans for a nationwide system of adult education. Components of that program include:

(1) The effort to bring all adults to the education level necessary to fully participate in Society. The Right-to-Read Effort with a 1980 target is basic to the system. Literacy must form the first stage of a continuing life long adult education program. [31]

(2) If this systems approach becomes a reality, it will be the first time that any country has devised a realistic definition of "functional literacy". David Harman in the Harvard Educational Review suggests that the newly adopted definition of "functional literacy" will probably reveal that about one-half of the adult population is unable to cope educationally with the kind of society we have become. This conclusion suggests that one-half of the adult population is educationally disadvantaged. [32] Toffler has raised the question of "cope-ability". "For education, the lesson is clear: its prime objective must be to increase the individual's 'cope-ability'--the speed and economy with which he can adapt to continual change."[33]

(3) Radical new efforts must be devised to meet the needs of adults affected by societal changes. The Adult Sesame Street program proposal is one effort; non-traditional study programs in Adult Higher Education will be another effort. Needs must be reviewed on a systems-wide basis; and programs must knit together into a systems response.[34]

(4) These components will eventually fit into a system of life long learnings for all citizens. So too, our efforts must eventually fit into the efforts of society at large and the efforts of Church and religious organizations must clearly be integrated.

Ours is presently a "non-system". Hopefully, we can plan with the trend, not operate in an atomistic or counter-cyclical manner. A system of adult education must derive its own specific aims and have its own adult-based curriculum, methodologies, and materials.

(4) Who is this adult whom we seek? The concept of adult in adult education has been variously defined. Verner Coolie cites three: by age, psychological maturity, and social roles.[35] The Handbook (1970) defines "an adult as anyone who has either discontinued or completed his formal education and is now trying to re-engage in the educative process."[36]

(5) Who may be termed the "forgotten adult?" "Adult education participation is still focused primarily on the middle and upper middle class groups in our Society, and programs in the civic, social, and self-realiza-

tion areas still fall way hehind those in the vocational and family development areas."[37] If the excluded are those "forgotten", then persons in need of literacy and basic adult education, especially minorities, are forgotten. Likewise, the 4 of every 5 persons not enrolled in any adult learning activity during the NORC study are "forgotten"; that means some 76% of the Catholics in that period were "forgotten adults". Likewise, those 94% of the Catholics not enrolled in religious, moral, or ethics courses are a "forgotten adult group" for the religious educator. The masses of our population can be classified at one time or another as "forgotten adults", especially if they have evidenced no desire or commitment to life long learning. We have glibly over the years called graduation "Commencement" (meaning, of course, the beginning of life-long learning), but most people have considered it the end of their education. As long as this attitude prevails, there will be hosts of "forgotten adults". The function of all education in the future must be to produce "graduates" committed to life-long learning. Any other goal is less than adequate to meet the demands of our changing Society.

The Johston-Rivera study provides us a profile of the adult learner:

> The adult education participant is just as often a woman as a man, is typically under forty, has completed high school or more, enjoys an above average income, works full-time and most often in a white-collar occupation, is married and has children, lives in an urbanized area, but most likely in a suburb than in a large city, and is found in all parts of the Country, but more frequently in the West than in other regions.[38]

While that profile enbraces many people, it leaves outside the present influence of adult education, many "forgotten adults." Their education is our challenge.

(6) <u>How must adult education be restructured to meet todays needs</u>?

Adult education must be structured anew and programmed with special recognition to todays needs.[39]

(1) A life-long, integrated program and process of learning must be developed to make continual participation acceptable and expected.

(2) Students of all ages must "learn how to learn" rather than merely be taught.

(3) Self-study must be emphasized.

(4) Educational programs, materials, and facilities which are relevant, accessible, meaningful, and important to all social classes must be developed.

(5) Computer technology and mass media must be harnessed to the expanding needs of continuing education.

(7) What resources can we call upon in our efforts to design a strategy?

In our efforts, we can benefit by the efforts, data, and research of others. We have already mentioned the Adult Education Association/USA, the Division of Adult Programs, Office of Education, HEW and the Catholic Commission on Adult Education, NCEA. We can avail ourselves of the statewide network of Adult Education services in our respective State Departments of Public Instruction and through the Adult Education Services of our local school boards and school districts. The Library of Continuing Education of Syracuse University (107 Roney Lane, Syracuse, N.Y., 13210) houses a quarter million documents related to adult and continuing education. ERIC, the Clearinghouse on Adult Education (the Educational Resource Information Center of the United States Office of Education and Syracuse University at the same above address) acquires, indexes, abstracts, and disseminates data on adult education. Local Colleges and Universities, especially those with courses in adult education and those with programs in adult or continuing education, are available sources of professional direction, guidance, and instruction. State adult education associations and some city-wide adult education groups are invaluable resources for a systems planner or program director. The National office of the Division for Adult Education, USCC, can perform a clearinghouse function, and the network

of regional coordinators, advisors, and consultants can assist and strengthen efforts at the diocesan, regional, and local levels.

Manufacturers, media personnel, publishers, producers of software are among the most sensitive groups working in the field of adult education. Sensitive to people's needs, these leaders are aware of issues, trends, materials, and successful programs and techniques. The Trade Fair, developed in conjunction with this National Conference, is a laboratory exercise in adult learning, designed to complement the other learning techniques utilized during this week.

The resources we require must come from the field itself. In a Postscript to his study of adult education, Liveright noted: "Whereas in 1966, it seemed that the field of adult education could look to the Federal Government for leardership, additional financing, stimulation of creativity, and general support, in 1968 it appears that such stimulation and leadership must come from within the field itself."[40]

(8) What Strategies must be developed? Strategies need to be developed for persons engaged in:

(1) the direct guidance of learners;

(2) the design of programs;

(3) the promotion of programs;

(4) the administration of programs;

(5) the advancement of adult education as a field.

These are the tasks of leadership essential to achieve our goals of aiding the "forgotten adult" to educate himself.[41]

In the strategies for the "direct guidance of learners", we must acknowledge again the concept of continuity in learning; discover new dimensions of the educability of adults; consider adult education broadly while accepting our

unique opportunity in religious adult education; focus on the adult as a learner; approach the adult via the route of situations, adult needs, adult interest. "Three trends can be noted: First, much more attention is being paid to methods of teaching, particularly designed for adults. Second, participation by the adult learner is becoming keynote. Third, the media of mass communications are increasingly being used as tools, either by themselves or with other methods."[42]

We need a rationale for Catholic adult education. We need a "critical appraisal" (Vaile) or "serious examination" (Losoncy) of the traditional forms of adult involvement in the Church in terms of the underlying philosophy, methods, and impact these forms have had in the past and examination of how best now to accomplish the goals of a renewed Church.

In strategies for the "design of programs", we need creativity, flexibility, immagination, and relevance. We need to accept McLuhan's idea that more learning goes on outside the classroom than within; to explore the categories of adult learning interests, to stress response to adult situations, to understand new theories of learning--learning by doing, involvement, participation. We need program diversity. Adult learning and adult action should be related. The "inquiring mind" of the adult is learning-orientated, action-orientated, or goal-orientated.[43] We need program advisory groups and consumer panels as used in Marketing. We need program variety; lectures, participation groups, films, discussions, process education, problem solving, case studies, and simulation games. We need program coordination among agencies, institutions, and organizations to best serve the varied needs of large numbers of adults. Coalitions and Consortiums would bring efforts into focus and perhaps, achieve goals more effectively. We need opportunities for self-study, small and large group efforts. We need programs geared to various learning abilities, levels, and speeds.

Planning then for effective adult education demands objectives for the total effort and for each component and the selection of the appropriate means, methods, and techniques to achieve those goals.

In strategies for the "promotion of programs", we need to use all the promotional means available. Competition for the time of adults is intense. Continuing education may well be a terciary activity ranking for adults often after family and job interest. Programs, catalogs, brochures, flyers, and posters must be combined with local and diocesan press releases, feature articles, AM/FM radio and TV spots for public service announcements, and announcements on civic calendars, club publications, and bulletins. Mailing lists are vital, costly to maintain, important to validate periodically, but clearly essential. Repeat enrollments by former participants and "word of mouth advertising" are evidences of good program design. Ease of location for programs, simplicity in enrollment, equal treatment of attendees, timing (morning, early or late afternoon or evening) and available parking are factors which complement the promotion and are nearly required to achieve attendance. Several mailings (reminders) are often necessary. Use as many forms exception to the event, leaving no possibility uncovered. Evaluation should be made a vital part of promotion. The feedback provides new planning ideas, a critique on the program and ideas for improved promotion or new publics to approach. Special audiences should be considered in program planning and in promotion--mothers of school age children, senior citizens, professional groups. Advertising, public relations, and salesmanship are all necessary ingredients of a successful viable program of adult education.

In strategies for "administration of programs", we will devote sessions to the utilization of appropriate personnel and fiscal and physical resources and arrange them in a structure of relationships so that they can function

effectively and be controlled. The adult education office must be organized, roles defined, authority-responsibility relationships determined, job descriptions and job specifications established, budgets developed, accountability determined, activity calendars designed, and program space reserved. The task of recruiting, screening, engaging, training, compensating, managing, and evaluating faculty is formidable and will be discussed at length in subsequent sessions. The program hinges on people--people to lead, to direct, to facilitate, and to participate. The chief administrative office has many publics to serve and many groups creating demands and pressures. To survive a philosophy of adult education is essential, a consistency of purpose and performance necessary and a professionalism that is evident to everyone. Much of our program this week will concern itself with specifics of personnel, program, facilities, and fiscal management.

In strategies for contributing to the advancement of adult education as a field, the appeal is to professionalism. Professionalism also implies the willingness to collaborate with colleagues, to contribute to the profession itself by membership, activity, sharing, and serving. Professionalism suggests an openness of mind, a personal participation in continuing education however busy ones personal schedule, and a dedication to excellence in program, promotion, and performance. By becoming from the outset active members of the adult education profession, we can contribute to the growth of the field, improvement to the practice, and thus, to the advancement of the science of adult learning.

(9) Where will these strategies lead us? These strategies will hopefully lead us to a significant role of leadership in our society. The future of adult and continuing education and the extent to which we influence the quality of life in our Country and the extent to which we strengthen renewal

in the Church depend on the efforts of those entrusted with this mission. If we develop important, relevant, dynamic, and creative programs which address themselves especially to the intellectual, social, spiritual, religious, and value-oriented needs of adults, we will shape the quality of life for them and the generations who are influenced by them.

In religious adult education, we have a unique opportunity. We are in a period of sweeping change--the changing role of religion in society, renewal, ecumenism, civil rights--and the old styles of education associated with religion are dead--sermonizing, indoctrination, and rigid formulations. What has emerged in recent years in religious education is that people have begun talking together, about their faith and their personal problems, then corporate problems and usually to action. This pattern might well be the model of the future for all adult effort, not only religious adult education.

Strategies in direct guidance of learners, design of programs and promotion, in administration of programs and in advancement of adult education should lead to an organized, integrated, national commitment to life long learning with the Churches and religious organizations making a dramatic contribution.

(10) How will we respond to these challenges to adult education? Hopefully with adventure, boldness, competence, and enthusiasm. The climate is supportive, the need is monumental, and the opportunities boundless. If the progress made in Catholic adult education since the beginning of this decade is a harbinger of what is to follow, our society, the Christian Community, Catholic education, and the Church, indeed, celebrate this as "a time to hope and a time to rejoice." (Losoncy) Tomorrow began yesterday, and the future is already in your hands.

FOOTNOTES

1. Sheats, Paul; Jayne, Clarence D., and Spence, Ralph B., Adult Education: The Community Approach. New York: Dryden Press, 1953, p. 295

2. Blakely, Robert, "What is Adult Education?" in Knowles, Malcolm (ed) Handbook of Adult Education in the United States. Chicago: Adult Education Association of the U.S.A., 1960, p. 5.

3. Liveright, A.A., A Study of Adult Education in the United States Boston: Center for the Study of Liberal Education for Adults, 1968, p. 56. The 13 categories are these:

   Established Educational Institutions
   Industry and Business
   Labor
   Voluntary Associations
   Church and Religious Organizations
   Health Organizations
   Group Work and Welfare Organizations
   Museums, Art Galleries, and Performing Arts Institutions
   Libraries
   Correspondence Study Organizations
   Mass-media
   Proprietary Organizations
   Publishers

4. Miller, Edward R., "Adult Education in Religous Institutions", in Knowles, Malcolm S. (ed), op cit, p. 356.

5. Ely, Mary L. (ed) Handbook of Adult Education in the United States, New York: Institute of Adult Education, 1948, especially Hochwalt, V. Rev. Msgr. Frederick G. on "Catholic Adult Education Activities", pp. 187-191.

6. For example, programs of the Catholic Conference on Industrial Problems, Social Action,, Schools for Priests, Catholic Labor Schools, Institutions for International Relations, and Institutes on Industry. For a more detailed history of these movements Cf. Cronin, John F., S.S., Catholic Social Action, Milwaukee: Bruce Publishing Company, 1948.

7. Barta, Russell, "The Role of Adult Education and the Lay Apostolate" in Miklas, Sebastian, OFM (Cap), Principles and Problems of Catholic Adult Education. Washington, D.C.: The Catholic University of America Press, 1959, pp. 99-100.

8. Miller, Edward R., op.cit., p. 360-361. Also see Scott, Vaile, Adult Education. Chicago: Privately printed by Argus, 1968, "National Catholic Adult Education Commission", pp. 79-81 and Appendix B., By-Laws of the National Catholic Adult Education Commission, pp. 87-89.

9. Ibid, p. 591. Listing and brief description only.

10. Barta, Russell, op. cit., p. 94. Also see Barta, Russell "Special Centers" in Sister Jerome Keeler, OSB, (ed) Handbook of Catholic Adult Education, Milwaukee; Bruce Publishing Company, 1959, pp. 39-39. Barta was the first Director of the Chicago Adult Education Center.

11. Scott, Vaile, op. cit., pp. 49-50. The activities of the CAEC were organized under five divisions: Centers for Continuing Education, the Summer Biblical Institute, the World Peace Center, the Center for Film Study, the John A. Ryan Forum. Special projects were also undertaken. For details on goals and programs of each of these areas, Cf. ibid., pp. 53-75. Scott was the first Assistant Director, CAEC, under Russell Barta and succeeded him as Director.

12. The Summer Biblical Institute, The Center for Film Studies, and Inter-Media (packaged materials for adult education, 1307 So. Wabash Avenue, Chicago, Illinois 60605) still exist. Similar Centers now exist in cooperation with the Archdiocesan Board of Education and the office of Director of Religious Education in cooperation with some colleges, high schools, and parish centers. The programs serve a similar adult group, are more specifically religious education in content, and are diffused in sponsorship thus perhaps. "lacking the integrating focus" which Sheats spoke of due to the absence of a central planning staff and City Centers; leadership in that city was exercised greatly by Sister Jerome Keeler, OSB, Dean, Donnelly College, a pioneer in the Catholic Adult Education field.

13. Knowles, Malcolm S., The Adult Education Movement in the United States. New York: Holt, Rinehart, Winston, 1962, p. 145.

14. Stokes, Kenneth, "Religious Institutions" in Smith, Robert, Aker, George F., and Kidd, J.D. Handbook of Adult Education in the United States, New York: Macmillan Company, 1970, p. 355.

15. Losoncy, Lawrence J., "Adult Education: A Time of Promise", unpublished paper prepared for the NCEA/USCC Workshop on "Planning Catholic Education for the Future", Georgetown University, August 17-21, 1971, p. 1. Also Cf. Annual Report: 1970, Division of Adult Education, USCC, Mimeographed, 9 pp.

16. Stokes, Kenneth, op. cit., p. 353.

17. Knowles, Malcolm S., op. cit., p. 145. This number approximates the estimate given by Robert S. Clemmons in Dynamics of Christian Adult Education, New York: Abingdon Press, 1958.

18. Johnstone, John W.C. and Riveria, Ramon J., Volunteers for Learning: A Study of the Educational Pursuits of American Adults. Chicago: Aldine Publishing Company, 1965, p. 49. The categories in their order of magnitude are: job-related subjects and skills: hobbies and recreation; Religion, moral, and ethics; general education; home and family study; personal development courses; current events, public affairs, and citizenship; agriculture and miscellaneous subject, ibid., p. 42-48 for brief description of each category.

19. Ibid., p. 61, Table 3.14. Classes, lectures, and discussion groups under Church and Synagogue included 3,260,000 persons. Another 560,000 attended courses in theses areas offered by other agencies. Of the Church or Synagogue sponsored courses, 86% were in religion. Other areas included hobbies (4%), home and family, personal development, public affairs, general education, and vocational (all 2% each). Ibid., p. 65, Table 3.15.

20. Ibid., p. 73 and p. 82. When enrollments were analysed by confessional lines, it was noted that Protestants accounted for 8 out of every 9 persons, or 87% of those studying religion. Baptists were the most highly represented Protestant group. The 6 percent figure for Catholics would mean "only about 23,000 adults participated in adult education courses in religion within the twelve month period selected for analysis." Cf. Scott, Vaile, op. cit., p. 11-14. Scott considers two observations valid here: (1) Many activities undertaken by Catholics which are, indeed, adult education, might not be commonly considered as adult education by the participants, and (2) that the traditional emphasis on religious education through schooling leaves the impression "among adult Catholics that by the time a person has completed his formal academic education, he knows all that is necessary to know about the Catholic religion." Ibid, p. 13.

21. Miklas, Sebastian, OFM (Cap), op. cit., p. iii.

22. The literature seems limited to four volumes:

    Mac Cledlow, Malcolm, The Catholic Church and Adult Education, Washington, D. C., Catholic Education Press, 1935.
    Keeler, Sister Jerome, OSB, Handbook of Catholic Adult Education, Milwaukee, Bruce Publishing Co., 1959
    Miklas, Sebastian, OFM (Cap), Principles and Problems of Catholic Adult Education, Washington, D. C., The Catholic University of American Press, 1959.
    Losoncy, Lawrence J., (ed), The ABC's of Adult Education, Washington, D. C., Division for Adult Education, United States Catholic Conference, 1971.

23. For information on the Adult Education Association, address: AEA/USA, 1225 19th Street, N.W., Washington, D. C., 20036.

24. Neiman, Joseph C., Coordinators, Winona, Minn.: St. Mary's College Press, 1971, p. 5. Neiman estimates the trend (of engaging a Religious Education Coordinator (REC) or Director of Religious Education (DRE) "appears to have begun about 1967 and should reach major proportions by 1975. (As of 1970, there are at least 1,500 persons employed in this capacity." Ibid.

25. Schroeder, Wayne L., "Adult Education Defined and Described" in Smith Aker, and Kidd, op. cit., p. 29. There are different definitions at the operational and philosophical levels; also by classification of activity or sponsor and by structure. Ibid., pp. 29-43.

26. Liveright, A.A., op. cit., p. 3-4.

27. Lindeman, Eduard C., The Meaning of Adult Education, Montreal: Harvest House, 1961, p. 3.

28. Blakely, Robert J., "Adult Education, For What?" in Daigneault, George H. The Changing University, Chicago: Center for Study Liberal Education of Adults, 1959, p. 56. Also Cf. Drucker, Peter F., The Age of Discontinuity: Guidelines to Our Changing Society, New York: Harper and Row Publishers, 1969, Chapter 14, "Has success spoiled the Schools?", p. 324. "In a know-

ledge society, school and life can no longer be seperate. They have to be linked to an organic process in which one feeds back on the other. And this continuing education attempts to do."

29. Schroeder, Wayne L., op. cit., p. 28.

30. Delker, Paul V. Personal Letter, April 15, 1971.

31. The newly adopted definition of adult literacy notes that "the challenge is to foster through every means the ability to read, write, and compute with the functional competence needed for meeting the requirements of adult living." (Italics added) Adopted by the Conference on Planning Strategies for a nationwide Adult "Right to Read" Effort, Raleigh, North Carolina, January 22-23, 1970; subsequently adopted by Division of Adult Education Programs, Office of Education.

32. Harmon, David, "Illiteracy in America", Harvard Educational Review, Vol. 40 No. 2, May, 1970, pp. 226-243. Harmon "reviews current definitions of illiteracy and functional illiteracy and discusses their relationship both to estimates of the scope of the problem and, by implication, to efforts toward its solution. Applying functional standards according to the requisites of particular societies, it can be seen that even countires with high literacy rates, such as the United States, harbor large functionally illiterate populations. The author argues that adult basic education efforts here and abroad should be planned on a situation-specific basis, with goals, content, and evaluative components derived independently of the usual grade school equivalencies." (p.226) Harmon also notes that "Illiteracy does not define a person. Indeed, the mere allegation that an adult illiterate is deficient assumes that literacy is a necessary commodity. One who makes this assumption should be willing to accept a definition of literacy encompassing the following three stages: The first is the conceptualization of literacy as a tool. The second is literacy attainment, the learning of ready and writing skills. The third is the practical application of these skills in activities meaningful to the learner. Each stage is contingent upon the former; each is a necessary component of literacy." (p. 228)

33. Toffler, Alvin, Future Shock, Chapter 10, "Education in the Future Tense", p.357.

34. Adult Sesame Street, HEW, OE, Press Release HEW-A44, April 11, 1971 and Commission on Non-Traditional Study (888 Seventh Avenue, New York, N.Y. 10019) Release March 31, 1971, "Higher education today is clearly not meeting the needs of a changing social structure or a vast population of unaffiliated...The focus will be on "areas of access...means by which individuals learn...recognition of learning achievement...and financial aspects of non traditional-study."

35. Coolie, Verner, "Definition of Terms" in Jensen, Gale; Liveright, A.A. and Hallenbeck, Wilbur (editors), Adult Education: Outline of An Emerging Field of University Study, Washington, D. C.: Adult Education Association of the United States of America, 1964, pp. 27-39.

36. Schroeder, Wayne, L., op. cit., p. 39.

37. Liveright, A.A., op. cit., p. 134.

38. Johnstone, John W.C. and Rivera, Ramon, op. cit., p. 8.

39. Cf., Liveright, A.A., op. cit., pp. 15-16.

40. Ibid., p. 138

41. Houle, Cyril O., "Analysis of Adult Leadership" in Smith, Aker, and Kidd, op. cit., pp 113-115.

42. Blakely, Robert, "Whate is Adult Education?" in Knowles, Malcolm S. (ed), op. cit., p. 5.

43. Cf., Houle, Cyril O., The Inquiring Mind: A Study of the Adult Who Continues To Learn, Madison: The University of Wisconsin Press, 1963.

44. Cf., Liveright, A.A. op. cit., p. 138; and Stokes, Kenneth, op. cit., p. 355, for related ideas.

45. For specific suggestions in the practical areas of administration Cf. Neiman, Joseph C., op. cit., especially Chapter 3, "Defining The Role", pp. 47-78; Chapter 6, "Planning A Program and Budget", pp. 153-186; Chapter 9, "What Can Be Expected From A Diocesan Office?" pp. 227-264; Chapter 10, "Staying Professional", pp. 265-284.

46. The author also expresses appreciation to James L. Faltinek, Director of Education, Bank Marketing and Public Relations Association, Chicago; James C. Hall, Assistant Dean, College of Continuing Education, Roosevelt University; James L. Rodney, Associate Director, Divison of Continuing Education, Marquette University for discussions related to the problems discussed in this paper; and to Robert A. Haas, Philip Casper Company, Inc., Milwaukee, and Connie Haas, Marquette University for assistance during the research phase of this paper.

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Decision-Search: A Learning Model for the Future

XICOM has developed a concept and method of adult education called confrontation-search. Unstructured conversations among persons in realistic situations, such as working in factories or in school administrative offices, are filmed and presented to the training group. The film is shown until a moment of confrontation is reached.

At that point, members of the group work on a solution to the problem presented in the confrontation. Having arrived at a tentative solution, they present it to a simulator, possibly one of the persons appearing in the film. If this is not the case, the simulator role plays. The solution is tested in this way and then evaluated by the group, peer group, and trainer. If the solution is not satisfactory, the group tries again. If it is, the film may be continued until another confrontation point is reached or another film may be presented.

This technique has only be used recently in the religious field, but shows tremendous promise. Material on parish councils, drug abuse, and teacher training is expected soon. The price will be well within the budget of the average parish or diocesan office.

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Fiscal Responsibility

Praxedes Systems has developed a plan whereby parishes may use computerized envelopes and central banking. The advantages are more accurate accounting, elimination of pilferage, loss, and human error, and multiple banking benefits which should result in more cash on hand and more long term financial gain for participating parishes. This system is expected to be inaugurated before the end of summer. Praxedes believes that the improved reporting of the financial status of the parish to its members will be an important development in closing fiscal credibility gaps. Also, the Praxedes plan would provide a great deal of valuable information about the parish and parishioners to pastors and diocesan administrators.

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Session on Media

Print is no longer the primary media of society. Conferees were most impressed with the daily education impact of television and the necessity of working with it.

Dr. Schmid reviewed the alternative delivery systems for television (Commercial TV, Educational TV, Cable TV, ITFS systems, CADAVRS, mailing of video tape) because the Church's free access to the ITFS and cable television systems may be over by the end of the year. His office provides advice for securing rights to the systems.

Discussion urged attention and direction from a central resource for assistance in the variety of diocesan efforts to establish media centers. The two perennial problems will always be the securing of good software and teacher-leader skill in utilization media. To begin, there is no substitute for trying it. Cooperation with colleges keeps the costs quite low. There was also concern about not investing hardware until needs are identified and programs of education are thought through.

Best idea for adult education was to train adult groups by previewing shows of a local station in order to study the family's reaction to these shows when viewed over the air.

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Components of an Adult Religious Education of the Future

Part I: A Personal Philosophy of Adult Religious Education

I. My Own Experience in the Field

I believe that a person must have some experience in the field of education in order that such a philosophy be characterized by viable components. (e.g. of such experience)

Secondary School Chairman of religion department
Director-Consultant of religious education in a suburban parish of 2,000 families
Diocesan Director of Adult Education for western diocese

As a result of such experience, I determined my own need to develop an integrative philosophy of self or my need to be alive and well. This experience helped me to articulate my understanding of my own living religious experience as a christian educator.

II. My Own Need to Develop an Integrative Philosophy of Self

"O-K ness" on part of myself as an individual/CHRISTIAN

I'm valuable; valued
I'm loving; loved
I'm able to relate to myself/others
I'm response (able) for myself/others

OPENNESS on part of myself as an individual/CHRISTIAN

I'm able to experience wholly
I'm a l(ear)ner and discoverer of self
I'm a listener discerning

AWARENESS on part of myself as an individual/CHRISTIAN

I'm in need of constant interface with environment
I'm insecure; acknowledging strengths and weaknesses
I'm in constant need of renewal/conflict with realized tension
I'm in need of learning to cope with the disruptive voice of myself and others

SENSE OF ROOTEDNESS on part of myself as an individual/CHRISTIAN

I must respect the past: to reject is to be barbaric
I must realize the present: to deny is to be unrealistic
I must hope for the future: to ignore is to be unchristian
I desire a deepening in the religious experience of Jesus

III. My Need to Share this Religious Experience with Others

As a christian, I believe that I must share the good news with other persons. Today there are many opportunities wherein this experience is not only shared but deepened.

Conversation
Reflective Discernment
Shared Presence of Persons
Context of Meal
Political Protests in Religious and Educational Systems
Liturgy

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Components of an Adult Religious Education of the Future

Part II: A Holistic Approach to Adult Religious Education (or a Systems Philosophy of Adult Religious Education)

1. A systems philosophy of adult religious education would:

   a. See Christian education as a "womb to tomb" process, instead of a "room to room" process.

   b. Create in adults (as well as in youth and teenagers) a positive awareness of self and sensitivity to others and the world around them.

   c. Help every adult Christian to develop a positive identity or self-concept and a sense of potency and power through active participation in his own education, in the educational system of the community. Thus staff and student interchange for sharing of experiences would be ordinary.

   d. Prepare every adult with the necessary tools and attitude toward a continuing life-long growth in Christian learning (this learning seen not just as an intellectual growth in Christian understanding, but as a total personal growth in Christ.)

   e. Provide every adult a variety of approaches and means to grow in this Christian learning. This would include:

      1) Providing an individual personal educational plan for each person which would permit him to discover and develop his own innate growth as a Christian--the plan to be based on his individual characteristics, modes of learning, and objectives.
      2) Be self-paced and continual, and designed to challenge him to develop his interests, aptitudes and special talents as a total Christian person.
      3) Also provide communal means to share and grow with others both personally and in commitments to the community. It would also use all community resources.

2. A systems philosophy of adult religious education would take into consideration the adult mode of learning and differences between adults and children:

   a. First difference: self concept: Children see themselves as dependent. The adult sees himself as autonomous, self-directing. Thus he has to be seen and treated as a self-directing person and with respect. To respect self-concept of adults we need:

      1) Climate of "adultness" in education, which is against regimentation, lack of respect for adults as unique persons, being talked down to, lack of concern for human needs such as comfort, and depersonalization of relationships. Therefore there is need for such things as comfortable physical setup, freedom to sit anywhere, name card and identification as individual, etc.
      2) Self-diagnosis of what the adult should learn. The adult needs to make his own judgment about where his own weaknesses and strengths are in his Christian education. So need to engage the adult in how to diagnose his own needs and learning how to pattern his learning from this diagnosis.
      3) Involvement in the planning process
         a) Curriculum planning should not be done by teachers, but should involve the adults meaningfully and relevantly in the planning of their own learning--not only what they will learn but how.
         b) Involvement of adults in the carrying out of their own learning--in engaging in mutual self-directed inquiry.
      4) Involvement in the evaluation process
         a) The most crushing blow to any self-respecting human being is the act of another person giving him a grade or judging him. This is not evaluation in educational terms. In fact, it has nothing to do with learning.
         b) Evaluation for adults must be re-self-diagnosis (to concord with self-diagnosis of what and how they should learn.) So during the process of learning they should periodically re-diagnose, and at the end re-assess the remaining gaps between the competencies they want to have and competencies they do have.

   b. Second difference or characteristic of adults: EXPERIENCE

      1) Adults have richer resources for learning, not just quantity but quality. For youth experiences are things that have happened to them, external events. But an adult defines himself in terms of his experience. His self-identity is derived from what he has done.

2) We adults are very jealous of the worth of our experience, and wherever we find people devaluing our experience, not paying attention to it, not incorporating it in the educational plan, we feel rejected as people. It is not just our experience that is being devalued; if a teacher doesn't make use of my experience in a classroom. I am being devalued, because my experience is me.
3) We need a movement from transmittal techniques to experiential techniques. This should be a facilitation, a sharing, an enabling process. Transmittal techniques such as lectures, assigned reading, even canned audio-visual presentations are still usable. But more effective are experiential techniques that use learner's experience such as simulation, laboratory training, case method, critical incident process, community action projects, and the wide variety of modern group dynamics and discussion and communication techniques. Action learning, and participative learning are the keywords.

c. Third characteristic of adults: TIME PERSPECTIVE
1) Youth's time perspective in most aspects of life is one of immediacy. Youth has a hard time postponing the satisfaction of present desires. In most aspects of life adults are accustomed to postponing their satisfactions. (Christmas fund, vacation, etc.)
2) In regard to education, youth's time perspective is one of postponed application. An adult's time perspective in regard to learning is one of immediate application. The reason an adult enters into education in order to be able to better deal with some life problem about which he feels inadequate NOW. He wants to learn something tonight that will help him better deal with some of his problems tomorrow. As a result, an adult's orientation to education is problem centered. If you ask an adult what he is learning, he will almost always use a verb and a phrase describing a life problem: "I am learning to be a better mother, or a better supervisor, etc."
3) Implications:

a) The organizing principle for the curriculum of adult education involves problem areas rather than subject categories, thus relevant concerns. For example such courses as "Education for Aging" Home and Family Living, supervisory training, management development. Contrast these with "Science, Philosophy, Language, History" for youth programs.
b) The importance in the actual learning experience of starting the learning with the problems and concerns that the learners bring with them.

c) The first thing adult educators typically do in a classroom situation is to take a problem census. They have their adult students identify what it is that they are curious about or worried about or concerned about. Then they built a learning program around these curiosities and concerns. Accordingly, adult education is STUDENT-CENTERED and PROBLEM ORIENTED.

(When you get right down to it, this is the way the education of children should progress in order that we may lead them to an adult mode of learning and life.)

Part III: Contrasting the Traditional Approach of Adult Religious Education With an Approach that would take into Consideration the Above Facts

TRADITIONAL	
1. Education in and for classroom knowledge	1. Education in life and for life
2. Transmit faith-knowledge, or elaboration thereof to passive students	2. Involve students in experiential, active learning
3. Learning in groups following pre-planned sequence (subject centered)	3. Individual personal learning plan (person centered)
4. Closed-ended factual knowledge direction and limits known	4. Knowledge and process and inquiry (open-ended) Search for meaning
5. Unilateral decisions by teacher Teacher directed, authoritarian	5. Multiplex decisions by learners. Thus many publics. Involve students and community in decision making.
6. Blame the student for non-understanding	6. System accepts responsibility for lack of understanding
7. Education in the classroom only	7. The total community is the classroom (Diversity of educational opportunities)
8. One hour a week (month) etc.	8. All day, all year, all the time
9. End of course completes learning for a particular topic (terminal types)	9. Education as a continuing, lifelong activity

10. Education for children primarily	10. Education for all people, and especially adults
11. System separate from other community services and resources	11. System integrated with all community services and resources
12. Separate school buildings	12. Education space part of community facilities (especially education centers)
13. Rigid "egg crate" school buildings	13. Facilities convertible, flexible, multi-use

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Yesterday afternoon during a telephone conversation Larry Losoncy informed me that your packet of materials for this conference includes a reprint of a recent NCR story about adult education which quotes me as saying it would be "the sum of vanity and stupid arrogance to think there is a mass of adults just waiting for adult education." My immediate reaction to Larry's report was a hasty prayer that either the Chicago or Dayton airport would be closed by fog so I would not arrive here to face the music for what surely looks like a hostile attitude toward adult education.

Now I am not going to complain about the NCR's quoting me out of context because I think a lively newspaper is expected to pick up extravagant remarks which sometimes may betray exactly what a person really means to say in more guarded language. I do, however, want to clear the air on this matter in the hope that this group's latent hostility toward me, if any, would at least be reduced if not removed.

What I meant to say was simply that Catholic elementary school teachers - they were my audience in Minneapolis - would be guilty of vanity and arrogance if they were to presume that thousands and thousands of Catholic adults are waiting with bated breath for them to quit their grade school classes and to start programs of adult education. I did not mean to say that the Church would be acting foolishly or futilely if much of its educational endeavors were devoted to adult education.

The reason for my present strained and stressed appearance is that for about two years, on three levels of administration, I have been struggling unsuccessfully with the problem of goals and priorities for Catholic education.

As a pastor of a Chicago parish with 10,000 souls, a school with 1100 pupils, a CCD program with 200 pupils, a campus ministry project with 30 participants out of a potential of about 1600, and an adult education program with about 40 members, I am painfully aware that the parish staff and I have not settled the goals and priorities for our parish program of Catholic education. We believe, or at least we try to believe, that the prime goal should be the organization of the parish into a truly Christian community, but our parish budget thus far has no line item for community organizers, though it has a line item for $320,000 for the parish school. The fact is, however, that our school at the present time is the hub of what little community activity we have and presently it is the one institution in the parishes which motivates both loyalty and extraordinary generosity. A visiting theologian probably would question the school's value but a visiting sociologist would prescribe its continuance as a base for long-range involvement of the whole parish community in activities beyond their present interest localized in the school.

In the Archdiocese of Chicago I hold the title, Director of Catholic Education. In that capacity, this weekend, I presided over hours of agonizing discussion on what the heads of various archdiocesan education and communication agencies would accept as goals and priorities for the whole enterprise. We managed to see some clarification of goals, but for all practical purposes, the head of each agency still regards his program as top priority for the attainment of the goals.

In Washington I chair a committee of twenty persons called the Education Committee of the United States Catholic Conference.

For many months, debate and discussion have centered around the perennial question of goals and priorities for five major areas of Catholic education, namely, elementary and secondary, youth activities, CCD, higher education and campus ministry, and adult education. At our last session Larry Losoncy vigorously proposed that at this point in the history of Catholic education adult education should have top priority, a proposal which was greeted with the not surprising response that "such a proposal needs more study."

All this experience has left me with a kind of sea-sick feeling that Catholic education is being tossed around in a turbulent sea far too rough for the captain and the crew to keep in on a steady course. Just when I am feeling that way, somebody comes along to suggest that the only solution is to sink the whole ship. If that is done, I am told, wise people will build a new ship that will be able to stay on course through rough waters.

People who try to plan Catholic education's future face perplexing dilemmas. For example, some theologians and catechists maintain that religious faith properly understood is an adult experience and that formal religious education during childhood, far from preparing a person for faith, actually induces a childish concept of faith which impedes the development of adult faith. Many psychologists, however, hold that a child's system of values, including his perceived value of religious faith and experience, is settled and fixed during the youngster's pre-school and primary grade education. Some Catholic educators assert that a typical all-

Catholic parish school is an anachronism at this time when Catholic education's thrust should be along ecumenical lines, but others claim the parish schools were never more needed for Catholics who should be taking the lead in ecumenical education. Some Catholic leaders in the communications field bewail the Church's preoccupation with itself and cry out for use of communications media to reach out to the whole wide world in the spirit of the Vatican Council's "The Church in the Modern World," but others say that narrowing the gap between Catholic adults with pre-conciliar minds and Catholic youth with Vatican II mentality should be the main activity in the field of communications and even in adult education.

Little help in solving these dilemmas comes from speculators whose inclination in dealing with problems is to eliminate them. Their favorite saying is "your worries are non-problems." Sometimes these speculators are radical reformers who advise the Church "to get out of the universities" or to "shut down the Catholic schools so attention may be given to more important matters." Radical reformers at times remind me of the speculator in urban renewal who from the vantage point in a helicopter hovering over a slum neighborhood decrees that blocks and blocks of dilapidated homes and cottages must go. High in the helicopter he dreams about how the cleared property will be the site of new structures, high rises for example. From the helicopter the urban renewal specialist can't see the little people who own the corner store, or who recently remodeled the cottage's interior, or who in fact are better off in their dilapidated shack than they would be in crime-ridden public housing. Urban renewal's principal shortcoming has been its failure to set up and to implement humane programs

for the relocation of displaced persons. Speculators who recommend the demolition of the Catholic school structure sometimes forget about all the little people whose lives and livelihood are locked into the schools. Unorganized like the poor, the old time Sisters and veteran lay teachers have good reason to be disturbed by assertions that the institutions they love and serve may be destroyed.

Despite these dilemmas, difficulties and frustrations, I still am convinced that Catholic education urgently needs definite plans for its future or else it will drift into oblivion or it will be destroyed by the cross-pressures bearing down upon it.

In planning, the process is no less important than the objectives. The process I favor is people planning for persons. By that I mean that the people doing the planning should avoid projecting abstract goals into the stratosphere but instead should adopt and embrace personal goals for themselves in fulfilling their official responsibilities in Catholic education. In other words, I think, for example, that a director of adult education would do better to concentrate on his personal goals than to write a learned essay on adult education's objectives. Conflicting personal goals in a group will create tensions, but it will be of the constructive kind. That all people involved in shaping Catholic education's future have clearly defined personal goals and commitments is a pre-requisite for successful planning. Adjustments, of course, can be made as the planning process goes on.

The planners' personal goals should be directed toward persons rather than toward institutions and programs. By that I mean planners should have a vision of the kind of person they would like to see developed through the educational process.

A vision of a person - that I believe is the key to wise plans for Catholic education's future. The vision of a person should be that of an adult in today's world.

Borrowing a little from an excellent talk by Father Burtchaell, Provost of the University of Notre Dame, which I heard last Saturday, let me propose a few theological premises for what I regard as the correct vision of a persion.

God, Our Father, loves everybody, sinners included. That infinite love draws no distinction between people. That eternal love never grows hot or cold toward anybody any time. That love is intensely personal.

The Father's love is incarnate in Jesus who described Himself as the Way, the Truth and the Life to those who got to know Him while He was on earth or afterwards through the account of His works and deeds recorded by the Evangelists and preserved by the Church.

Jesus simplified the law into a single great Commandment: inseparable love of God and love of neighbor. To exemplify the fulfillment of this law Jesus went around doing good for everybody. His ministry of service revolved around the human predicament of sin, weakness, ignorance, sickness, affliction, anxiety, frustration, heartache and failure. Jesus did not take direct action to create a better world - His Kingdom, He said, was not of this world. Instead He tried to help individuals become perfect persons while they were, as necessary, resisting

establishments which impeded their spiritual growth. After Jesus' death, resurrectic and ascension, the Paraclete came to hover over the Church to guide and to inspire. The Church of which I speak is the People of God so beautifully described in Vatican II's "Dogmatic Constitution on the Church."

The Church is set up to authenticate the good, often a restless kind of good, in God's People whoever and wherever they are. Her message is good news for time and for eternity. In the Liturgy the good news is celebrated by an assembly of people who have heard it.

Not everybody attends the assembly. Some never hear about it. Some do not choose to attend it. Others, having attended, reject it because they do not believe in the good news or because they think the news is not good. So the process of salvation is an acceptance of God's love, more than that, a union with Him in love brought about by God's grace. For Christians that acceptance of God's love is accomplished through Jesus Christ. For Catholics it is accomplished through the Catholic Church.

In light of these theological premises I can see more good in many more persons than I can when I am uptight about the next five steps to reinforce the foundations of a particular institution or program. I also can see individuals who, outside the established Church, are leading extraordinarily good Christian lives. Yet most of all I still see adults who are totally committed to a Christian way of life in all its broad and deep dimensions.

A clear vision of the good adult is the first, and perhaps, also the final step in planning Catholic education's future.

Although Vatican II's "Declaration on Christian Education" was a disappointment to those educators who had hoped for some kind of blueprint for the post-

conciliar Catholic educational enterprise, I think it is a much better document than is generally acknowledged. It is quite significant, I believe, that the first principle set forth in the Council's document is the individual person's right to an education. Said the Vatican Council:

> "Since every man of whatever race, condition, and age is endowed with the dignity of a person, he has an inalienable right to an education corresponding to his proper destiny and suited to his native talents, his sex, his cultural background, and his ancestral heritage. At the same time, this education should pave the way to brotherly association with other people, so that genuine unity and peace on earth may be promoted. For a true education aims at the formation of the human person with respect to his ultimate goal, and simultaneously with the respect to the good of those societies of which, as a man, he is a member, and in whose responsibilities, as an adult, he will share."

The document goes on to say:

> "Since every Christian has become a new creature by re-birth from water and the Holy Spirit, so that he may be called what he truly is, a child of God, he is entitled to a Christian education. Such an education does not merely strive to foster in the human person the maturity already described. Rather, its principal aims are these· that as the baptized person is gradually introduced into a knowledge of the mystery of salvation, he may daily grow more conscious of the gift of faith which he has received; that he may learn to adore God the Father in

spirit and in truth, especially through liturgical worship; that he may be trained to conduct the personal life in righteousness and in the sanctity of truth, according to his new standard of manhood."

In summary, I propose that directors of adult education, their associates and their staff set their sights on intensely personal goals for their energetic efforts to bring the message of truth and salvation to God's People. Because of the personal character of these goals, it should be expected that adult education will have a variety of forms and programs. That variety, though it may at times look like a symptom of poor planning, actually may be the very best kind of plan, provided each program moves in the direction of definite goals and is not merely a reaction to an urgent need or latching onto the fad of the moment. eg. ecology. If I were a director of adult education I would, I think, have these six attitudes:

1. I would be more than a little concerned about the present tendency to be so introspective about changes in the established Church that little attention is given to Christ's mandate to teach all nations. Therefore I would want to take advantage of every available opportunity in the mass media for proclaiming truth in an efficacious manner.
2. I would feel obliged to initiate some ecumenical endeavors in my field.
3. I would try to blend clergy, religious and laity into programs of continuing education in theology.

4. I would see the Catholic school system as a valuable resource for both teachers and participants in adult education, but I would be cautious about creating the impression that a call to adult education is a summons "to go back to school for remedial work."

5. I would not be much disturbed by accusations of running a highly sophisticated program for an elitist few, provided the quality of the program is genuinely worthy of the elite.

6. I would avoid invidious comparisons of the relative merits in various forms of Catholic education. My conviction would be that if my program of adult education really deserves top priority, it will have it.

In God's Kingdom there are many mansions. In Catholic education there are many institutions and programs worthy of His blessing. I pray that the Holy Spirit will guide your deliberations during the remaining days of this conference.

Thank you.

Msgr. Geno Baroni
Ethnic Affairs Center
Catholic University of America
Washington, D. C.

Who's Together in America?

It is simply impossible to capture Msgr. Baroni in print. He is an audio-visual experience at the very least. He also features many forms of nonverbal communication. He spoke at great length and had great effect, but he did not speak from a prepared paper or even from notes.

What he said, basically, is that white ethnic minorities are lost in a turmoil of the black and student revolutions and must develop their own ethnic history and self identity. He pointed out the fears, prejudices, and frequently unreasonable attitudes of that group often known as the "silent majority." At the same time, he pointed out that all working men, all poor people, in fact all Americans who aren't protected by virtue of having several million dollars of their own, have many things in common, more things in common than not in common. The problem is they rarely realize this and rarely act when they do.

He stressed the need for discovering and defining what America is all about and what being an American means. Our lost sense of national identity and national purpose is responsible for a lot of trouble which seems to be caused by specific groups, but is actually the result of misunderstanding on a part of all groups, he said. Reviewing the political situation, but refusing to attempt to foretell the future, Msgr. Baroni did express a hope that some candidate would emerge in 1972 who would lead us in national unity and mutual respect.

Dr. John Jansen, S.M.
Bergamo Center
4100 Patterson Road
Dayton, Ohio 45430

Leadership and Responsibility

Change and rapidity of change in the last 50 years have increased so much that society at the present moment is not capable of coping with it nor managing it. To me this is the cause of the unrest in present society. We have a tendency to call effects of this rapid change causes, and this is not so. For example, to say that one of the causes for the lack of growth of Catholic schooling is because religious and priests have left us is not looking to the reality. Public education is also in turmoil cost-wise.

We come to what is known as the "balmal crunch" which goes something like this: whenever a subsystem grows in need faster than a system, then there will come a time when the subsystem will absorb the system itself. We know now through prediction that if everything goes as it is now then all the monies of the gross national product will be needed for education in the year 2085. Canada will reach that point in 1984. Obviously this cannot happen. While people cannot understand what is going on, they just feel that it cannot happen and their feelings lead to all sorts of polarizations.

The education of the adult not necessarily only as an individual, but rather, the individual as he or she reacts within the vision in which he or she is. Therefore, adult education must combine itself with more than the mere fulfillment of the individual. It must see its goal as a fulfillment of the individual as he functions in his community.

It appears to me that adult educators must learn how to become much more integrative in a sense that it will require teams of people to educate rather than merely the impact of one on one.

Adult educators must learn how to manage rather than do. This requires of them the "know how" and the ability to (a) multiply themselves through others (b) develop people and organize the social climate to more effectively develop people. We believe that industry has much to teach us as far as management concerns are concerned. Today, management is concerned with the development of people. Even product oriented industries recognize that the development of people makes for better products and a better product helps to develop people. In adult education, the management is not concerned with material products but with people. Therefore, management must be concerned with the mobilization of human competence for the development of people.

Msgr. Geno Baroni
Ethnic Affairs Center
Catholic University
Washington, D. C.

Small Group Discussion with Msgr. Baroni

"Get it All Together" is a point reached and a vision seen and from that point you realize what is all together and where you are going and your vision is called theology. This conference is not to give anybody a theology but if there is a theology point, let it come from the people that are here.

Dr. John Jansen, S. M.
President
Bergamo Center
4100 Patterson Road
Dayton, Ohio 45430

Small Group Discussion with Dr. Jansen

GOOD discussion on management. Development of components, uniting components, "making the thing work" so that the structure needs to give recognition.

Dick Robinson from Edutran was in the group and was extremely helpful on the practical aspects of this. Also he gave information on the need and desire of specific industries to provide education for their lowest level workers to decrease worker turn-over and to upgrade these workers. This focused the point of John's talk that education would become a part of the profit system.

The need for individuals to set objectives and work toward them was stressed. "You can fire me, but you can't undermine the important work." Personal integrety confronting those who feel free to interfere is important. Also, money gives freedom. Develop resources that will free one for the work to be done.

Msgr. Raymond Lucker
Director, Department of Education
United States Catholic Conference
1312 Massachusetts Avenue, N. W.
Washington, D. C. 20005

Small Group Discussion with Fr. Lucker

Some in this group expressed a concern that up to now the conference had overlooked a key emphasis: the faith-dimension of adult education. These people felt that this should have been expressed from the outset as a theme. As a consequence, these people sensed the conference was being oriented excessively toward managerial concerns.

Others thought this emphasis on faith was implicit and that the speakers were perhaps presupposing this.

A third segment cautioned against dividing these two aspects since our task is to learn to integrate them. If we can unify them, our faith will inspire our managerial techniques in view of more effective service.

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Mr. Bob deBettencourt
9600 Page Avenue
Bethesda, Maryland 20014

Small Group Discussion with Mr. deBettencourt

Bob explained resources (literary) for locating foundations for possible grants, methods of application, and strategies of proposals.

Mr. Joseph Neiman
Coordinator of Research and Development
Divine Word International Center
260 Colborne Street
London, Ontario CANADA

Faith Community Development and Development of Professional Parish Leadership

The era of parish professional and educational mission of the Church of the 70's was discussed in terms of community development. Mr. Neiman presented results of the study of rural parish coordinators and similar professionals. It was noted that staff itself is not necessarily professional and that one may have to become professionally unprofessional to carry out the role of coordinator. In any case, professionalism is subject to the spirit. It was noted that realistic goals have to be set in order to avoid undue frustration. Revival of a comm unity is seen as a major goal. A coordinator's role was pointed out to be that almost of a dual agent - one who is interdependent of the community and still weighs a certain amount of independence from the community. Life experiences are a primary goal. He advised coordinators to pray with the people they work with and said, "relax - Jesus saves."

Mr. William Dickson
Vanderbilt School of Management University
Nashville, Tennessee 37203

A Marketing Management Approach to Program Development

A presentation that was highly visual, Mr. Dickson applied the norms of good marketing management to setting up and administering programs of religious education for adults. Basically, this involves selecting a target, finding a need, finding a developing something of your own which can meet that need, protecting that, and then bringing your "product" and the need together.

Mr. William Jacobs
Associate Professor
Orchard Lake Seminary
Orchard Lake, Michigan

Adult Religious Education

In the beginning it was noted that a great problem of the Church has been answering unasked questions. Adult education programs must be directed to questions which were asked and we must consider the possibility of having to go where they are asked, not simply expecting people to come to us.

The need for varying forms, molds, approaches in levels was stressed. A course does not have to last a semester. It may last an hour or less. On the other hand, sessions lasting several hours may sometimes be the most valuable. Little rules like never having a group of more than six persons around the table can sometimes be broken with great profit.

Three specific areas were mentioned in which people show a great deal of interest at the present time. Receptive, open audiences to these areas have been noted in many parts of the country, and addressing them may very well be the best way to begin a religious education program for adults in a given parish or area.

The areas are: developments in moral theology, teaching of morality to children, spirituality.

In connection with these, it was explained that it was better to deal in terms of antidotes, living experience, and profiles of persons with kinds of sects of moral attitudes than it is to work from principles to applications or from a case book approach or from a minute analysis of a given law or a given sin in approaching the adult audiences we have in mind here. In terms of teaching morality to children, a parable approach was used to point out that the necessity of providing a kind of constant love and guidance for children, without trying to remove all of the risks from life. The need for a child to eventually develop his own life style through which his christian morality is built also was stressed. As for spirituality, it was noted that a great many lay people have expressed a real hunger for some sort of information and guidance in this direction. Often, we evade the central and primary call of the gospel, even through the development of elaborate education for programs. Starting points in this direction that will prove effective were listed as explanations of the constancy of the presence of God, largely in an Old Testament sense and presentation of the challenge of Christ to follow him in poverty and humility all the way to the cross are presented in the New Testament.

Mr. Joseph McSweeney
Sister Jo Dunne
Campaign for Human Development
1312 Massachusetts Avenue, N. W.
Washington, D. C. 20005

Campaign for Human Development

Mr. McSweeney explained the organizational structure and hierarchical relationships of the Campaign for Human Development in great detail. He was enthusiastic about the prospects of this program which has a total involvement of the American hierarchy and a pledge of support from a vast number of American Catholics.

He explained that the management was to be participative on all levels, but the goal was to get away from bureaucracy and to let the poor have a voice in programs intended to aid them. There was additional information on criteria for applying for grants through the Campaign for Human Development but a general expression of optimism that this Campaign will have a significant role play in the coming years in overcoming poverty, including cultural and educational poverty in the United States. Mr. McSweeney, speaking for the bishops in charge, expressed a conviction that the Campaign should continue as long as there is poverty in the United States.

Sister Jo Dunne reviewed some of the general educational plans of the Campaign and some of the hopes for making the best use of human and material resources within the Church to overcome the poverty cycle.

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Like Mr. McSweeney, she praised the spirit of all those connected with the Campaign, explained that she has just starting understanding bishops and that she thought that a great deal would be accomplished in a relatively short time.

Notes from talk given by
Rev. Raymond A. Lucker
Director, Department of Education
United States Catholic Conference
Bergamo Conference - May 12, 1971

Father Lucker spoke on "The Total Educational Mission of the Church." There is a developing policy and practice throughout the United States of emphasizing not just the parochial schools but the total teaching mission of the Church. Father Lucker spoke of efforts by the United States Catholic Conference and dioceses and parishes throughout the country to work toward a coordinated effort in Catholic education. As a Church they are committed to continuing and strengthening the Catholic school system. There is, however, a concerted effort to upgrade the quality of religious education and to direct a greater amount of effort and resources to adult education, parent education, campus ministry, and youth activities.

The consequences of this realignment of priorities are enormous, especially in terms of planning and reallocation of resources.

Policy decisions are more frequently being made by boards and committees broadly representative of the whole people of God.

Father Lucker emphasized the importance of the response of faith in all religious education programs. He also emphasized the faith dimension in adult education within the praying, worshiping, believing community.

Richard A. Strathern, S.M.
Vice President Innovative Programming
Bergamo Center
4100 Patterson Road
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SUGGESTED FUNCTIONS FOR PROGRAMS SYSTEM

I. Planning
   A. Research
   B. Design

II. Execution
   A. Implementation-Mobilization
   B. Evaluation

III. Project Control

RESEARCH

1) Determine topics
2) Determine objectives
3) Sequence objectives
4) Determine tools
5) Carry out research
6) Report results

DESIGN

1) Choose topic (research or V.P. or other)
2) Choose design team
3) Establish needs
4) Determine behavioral objectives
5) Sequence objectives
6) Develop "learning" strategies
7) Suggest physical needs
8) Plan project budget
9) Determine funding strategy
10) Select Implementation team
11) Select project chief
12) Develop short-term feedback mechanism
13) Develop long-term feedback mechanism
14) "Model" presented to implementation team

IMPLEMENTATION-MOBILIZATION

1) Receive "model" from design team
2) Establish project needs
3) Determine behavioral objectives
4) Sequence objectives
5) Determine exact learning strategies
6) Specify exact physical needs
7) Determine food needs
8) Determine dates
9) Determine min/max participants
10) Carry out funding strategy
11) Determine tuition charge
12) Estimate revenue and profit
13) Determine total charge
14) Determine break even
15) Submit finalized project budget
16) Finalize project (prototype ready for test)
17) Obtain approval
18) Market
19) Advertise
20) Pre-registration
21) Go/no go
22) Cancel --- or
23) Decide to hold
24) Hold conference/project coordinator, scheduled events, feedback mechanism
25) Obtain long-term feedback

EVALUATION

1) Assign evaluation team
2) Receive project objectives from project chief
3) Establish criteria for project evaluation
4) Establish evaluation objectives
5) Sequence objectives
6) Determine evaluation strategies
7) Determine evaluation tools
8) Examine short-term feedback
9) Examine long-term feedback
10) Carry out evaluation
11) Report evaluation to V. P.
12) Vice-President may then: cancel
take no action/ continue as is
submit to design team for re-design

PROJECT CONTROL is required to monitor all projects for the office of the Vice-President. Of itself it has no authority. The tools suggested for a project control thus far are· a project inventory, a project priority list, a major project function reporting schedule, a linear responsibility chart, a fiscal target chart, a project flow chart or network chart.

Andrew W. Duncan, President
Presbyterian Institute for Human Development
4820 U. S. Highway 42
Louisville, Kentucky 40222

The Presbyterian Institute for Human Development is a small private foundation whose activities center on children's work and educational work. Though we have been greatly inspired and benefited by a close relationship with Presbyterians, our work is ecumenical and our services are provided without denominational distinction.

One of our activities is the development and support of literacy training, teaching adult illiterates, high school dropouts, and children with reading problems how to read and write. Though we have been very happy in that work, we have come to the conclusion that the efforts of the many dedicated teachers in this field could be made substantially more effective by the use of simple mechanized equipment. With this thought in mind we are conducting some studies of the use of cassette recorder-players as teaching implements. We are also studying the possible use of a simple film strip projector coupled with a cassette player, though we think the latter device has less promise than the cassette recorder-players have. Most of the teaching activities with which we have worked to date follow the Laubach system of literacy teaching, which seems to be very effective.

It is our thought that we would probably try to furnish a recorder-player to each teaching activity which wanted to use it. Since it is usually easier to raise money for things rather than intangibles, the local literacy

activities can probably raise money for more player-recorders if they are found useful. We are getting Standard Cassette Recorder-Players, with separate microphone, patch cord for 110 volt current, two batteries, an ear-phone, and a carrying case for $35 and are getting a Panasonic with the same equipment except for the carrying case for $36. While we will be glad to pass on our volume purchasing savings to teaching organizations, the factors of transportation costs and servicing should be taken into account in making decisions concerning procurements of recorder-players. We anticipate of course that we will furnish the recorder-players without charge, and that it would become the property of the teaching activity. The pre-recorded cassettes we contemplate making ourselves and supplying to the teaching activities, either at cost or below cost, so that in effect we would be sharing the cost of pre-recorded cassettes. We expect to be in a position to provide Laubach system pre-recorded cassettes, and in addition to be able to copy for any teaching activity any tapes such activity may send us. We think it may be well to furnish readers with some tapes which will read to them materials which they are furnished in books.

Rev. Francis A. Lonsway, OFM Conv.
Assistant Executive
American Association for Higher Education
Washington, D. C.

A Future for Adult Education

INTRODUCTION

Neither do I wish to dismiss the history of adult education nor do I want to be its chronicler. Rather, the focus of this paper is on the future of the movement, and while I believe to a considerable degree that the past is prologue, I also realize that the history of adult education, as well as its present shape, are already known to you. I plan, then, after noting several sober reflections, to explore some critical dimensions of adult education as I see them in the coming decades. The topics of the future in particular will be related to the unique functions served by Christian adult educators.

HERALD OF THE FUTURE

As with many of our pressing social concerns, poverty and racial justice among them, so too, with adult education. Recognition has come just of late, and the response has been too mild. Furthermore, with respect to adult education, while the rhetoric on its behalf is being refined and echoed more widely, the level of financial support by educational agencies, whether public or private, is still very modest.

The Carnegie Commission on Higher Education is one recent herald of the coming of age of the adult education movement. Its interest and the extent of its commitment to adult education are fairly typical. In the volume, Less Time, More Options, members of the Commission listed areas for improvement in the structures of higher education. Among desirable modifications in post-

secondary education, they noted two which dealt with adult education: the first, to make educational opportunities more appropriate to lifetime interests; and the second, to make them more available to more people.

However, in the more critical portion of their report, that generally read by the public and published by the media, the Commission mentioned only one very limited suggestion for adult education. The report stated that opportunities be created for people to "re-enter higher education throughout their active careers at regular daytime classes, nighttime classes, summer courses, and special short-term programs, with degrees and certificates available as appropriate."[2]

The limitations of this single recommendation are fairly obvious. First, it extends only to people throughout their active careers and, hence, is unavailable to those who are retired. To make this limitation even more serious, retirement at an earlier age seems especially likely in the near future. Second, for those who are actively pursuing careers, only entry into the more formal higher education structures has been recommended. The future, quite different than the past, will surely break the bonds of the traditional classroom as the center for learning. The classroom is far too restrictive for the broadened concept of learning.

While we have grown accustomed to the vagaries of the relationship between promise and performance, I suggest that with respect to adult education, even the promise as it has been stated is not much. The limited attention of the Carnegie Commission testifies to this, but its members are certainly not at fault for their narrow view. Rather, I believe that adult educators have greatly contributed to their own disservice because so much of their time, like that of all minorities, has been spent in imitation of the bona fide, and in this instance, in imitation of the regular undergraduate academic program. Now is the

time for adult educators to free themselves from this kind of servitude and to seriously begin to chart the direction they think adult education should take.

A TREE OF ALTERNATIVE FUTURES

The U.S. Office of Education funds two Educational Policy Reserach Centers, one at Stanford, the other at Syracuse University. Each works independently of the other and both, directed to an examination of the future, have been commissioned to construct a set of coherent educational policies in light of alternative future histories.

The staff at the Stanford center has constructed an alarming set of possibilities and has presented them in a tree of alternative futures (see Figure 1). Using 1960 as a base line and projecting our nation to the year 2000, the branches of the tree represent the likely alternatives which our country might move toward within this time span. America is currently settled between the branches of "Satisfied Plenty" and exuberant Democracy." There are some forty feasible histories which we can choose between now and the year 2000, but by that year we will have reached "Collapse," be living our "Manifest Destiny," or be on one of the other braches between those two futures.

The team of futurists at Stanford state that the macroproblem, "the composite of all the problems that have been brought about by a combination of rampant technology application and industrial development, together with high population levels" will be the predominant concern of the foreseeable future for all the alternative paths.[2] In order to prepare for the future and, hopefully, to educate for uncertain and rapid change, these same researchers have developed a six-by-six matrix of societal tasks and educational components (see Figure 2). Among the six societal tasks are control of technological development and application; the altering of values, perceptions, and premises; the meeting of educational demands of varied groups; and educating to cope with

FIGURE 1
Tree of Alternative Future Histories

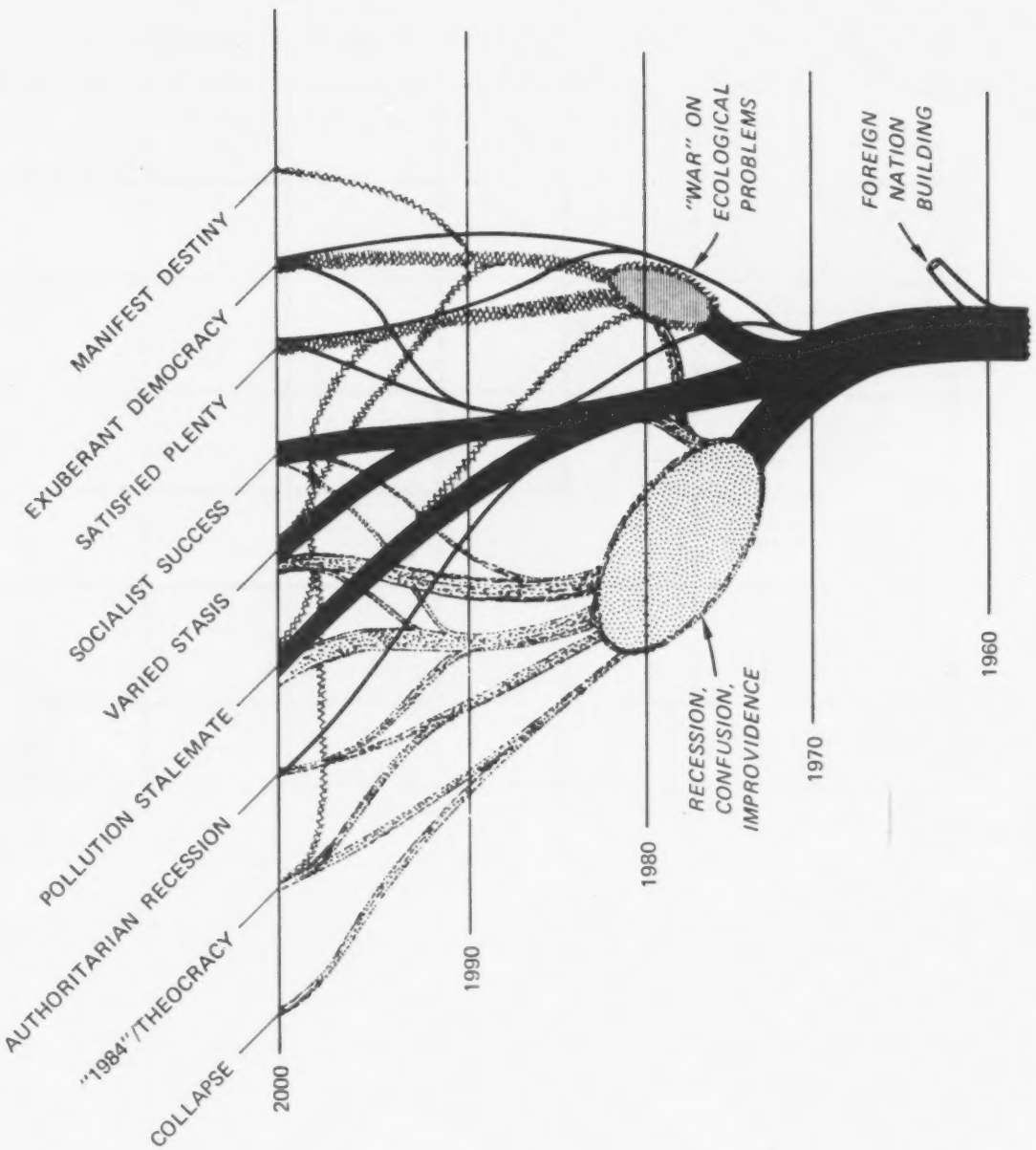

FIGURE 2

Matrix of Social Tasks and Educational Components

Societal task	Aspects of the educational component of societal tasks					
	a. New Conceptualizations	b. Research and development	c. Institutions	d. Educational environments	e. Program Content, Resources	f. Processes
1. Make direct attack on aspects of the world macroproblem						
2. Control technological development and application						
3. Alter values, perceptions, and premises						
4. Establish a new sense of national purpose						
5. Meet the educational demands of varied groups						
6. Educate for coping with an uncertain future						

an uncertain future. For each task, there are six educational components, among them, a new conceptualization, implications for research and development, educational environments, and program content and resources.

Several of the concepts presented within this format are very important to our own reflections about the future of adult education. For example, among the basic research tasks that need to be undertaken, the highest priority assigned by the Stanford group is for the development of a new moral science which supplements existing physical, biological, and social sciences. They use the term "moral science" to indicate a systematized, empirical body of knowledge gauged to develop an organized valuing process within the human individual. Their intent is to move the questions on the nature of the good life and the good society into the realm of empirical inquiry. It is quite important we acknowledge that the sciences are not sterile but rather have both extensive and significant moral implications.

Another societal task affirmed by their research is the establishment of educational environments for facilitating a re-examination of basic premises, values, attitudes, and perceptions. These would be characterized by " a non-evaluative, low-threat, open, permissive atmosphere, wherein individual perceptions and feelings assume at least as much importance as knowledge about values and beliefs, and wherein the individual feels safe in considering the possibility of change."[3]

The goal of the alternative futures design prepared by the Stanford center suggests that education, in order to be responsive to the two predominant characteristics of the future--uncertainty and rapid change, will need to emphasize the development of a high degree of flexibility and an ability to cope with varied conditions. As the researchers note, "This implies emphasis on the ability to gain new skills over acquisition of any particular skill; on having access to knowledge over having memorized any particular knowledge; on the development of

a basic self-reliance over a rigid way of coping with the present world."[4] These heuristic goals would affect education at all levels, and educators, to meet these enlarged demands will need to be transdisciplinary, problem-centered, and change-oriented.

Whatever the educational needs of the future, and irrespective of which alternative view one guesses will be tomorrow, each will need to be based on the nature of the person to be educated, on environment in which man lives, on definitions of the good life and the good society, and on that changing setting in which man finds himself as he ages. Philosophers and theologians of the past and present have offered volumes of thoughtful observations about the nature of man and his environment. The coming decades, however, will require a closer definition of both the good life and the good society as well as a more careful explanation of the cycles of adjustment man will need to make to his rapidly changing environment.

These four notions, in addition to those cited from the work of the Stanford Educational Policy Research Center, each basis for a leap, bring us to a projection about the dimensions of adult education in the future.

FUTURE DIMENSIONS OF ADULT EDUCATION

It was important that we loosen up our views about the future. It was to this end that the prior section was developed. It is important, as well, to see what the dimensions of adult education will be if some of the central concepts of these futuristic views prove to be plausible and, in fact, constitute a basis for the shape of the future.

Within this framework, then, three broad areas--the setting for adult education in the future, the method of instruction, and the topics to be studied--provide some parameters to the uncharted land of tomorrow.

The Setting

Adult education in the future will utilize the entire life-space of man. Far less learning occurs in the traditional classroom setting than anyone would like and most admit it. The out-of-doors, social institutions, the inner-city, and the media will all be part of the educational bank, and each will be considered a legitimate setting for educating people of all ages.

Perhaps far more important than the departure from the restricted classroom will be the decentralization of education to the local level. A greater part of the burden and, consequently, a greater share of the responsibility for education will be borne by the students and the local community themselves. Adult education programs of the future, in particular, will be locally sponsored and coordinated. Utilizing both local consciousness and support, the concept of life-time learning will have its first real chance.

Finally, regional information centers, designed to provide the special kinds of resources not available to the more parochial context, will replace what are now diocesan and state-wide departments of education. These centers, alive with ideas, suggestions, and practical sorts of assistance, will provide a truly useful extension to the work of the local community.

Method of Instruction

In the future, directors of adult education programs and their teaching staffs will emphasize the effective domain. Also, their approach will be considerably more existential and their directing and teaching styles, more flexible.

An individual's perceptions, reactions, and feelings will occupy much greater concern as the future unfolds. Conscious of the need for a personal response, adult educators will provide opportunities for each student to

share highly individualized impressions. They will acknowledge that these influence, in great part, each individual's acceptance of what is being taught.

In addition, accepting people where they are and utilizing this as a starting point for instruction will also be a hallmark of the future. Recognizing the immersion of the individual in his own existential situation, adult educators will consciously seek ways of learning about their students and move them forward from their present level. Educators, likewise, will make far fewer presumptions from faulty transcripts or test scores.

Finally, the teaching styles of adult educators will be consciously more flexible, low-threat, and permissive. The variety of settings in which the education of adults will take place will aid this particular dimension. In addition, interest both in the affective domain and in the existential situation of the student will also incline adult educators toward a more flexible way of handling subject matter. Nevertheless, the future will depend far less on traditional, rigid answers and more on the de facto ambivalence and uncertainly which surround us, and thereby will require greater adaptability on the part of educators.

Topics

The unique contribution of religious adult education programs will be the deepening of the moral value people will gain from their participation in these programs. Particularly important will be a fearless exploration of the moral or valued implications of most of human existence. Among key topics, those most necessary to this humanized living of the fully good life will be Ecclesiology, Hermeneutics, and the expression of these in the Liturgy.

The future will see considerably less emphasis on the institutional or structural nature of the Church. The study of Ecclesiology will tend, instead, to focus on the kinds of societal styles that might develop as people freely join a group of brothers having similar beliefs. In addition, real concern and respect will be shown to the people of God of whatever faith commitment each may have made. Furthermore, the widest difference between the present and the future in this area will be the inversion of the hierarchical structure so that as people rise, they will become truly more universal ministers of their brothers.

Hermeneutics, frequently considered only in relation to scriptural exegesis, will be broadened to include a sense of the past, concern for the present, and a hope for the future. The emphasis of these textual, historical investigations will be more on what the sources may mean or currently mean than on what they have meant in times past. History will not become useless, rather, it will become more influential as people examine their commitments in the future.

The Liturgy will be a capstone to both Ecclesiology and Hermeneutics. In the future, instead of being treated as something given, the Liturgy will become something that is developing in a particular way, responding to and initiated by a community of the faithful who understand the nature of the Church, and both its history and present meaning. As often quoted today but as yet not realized, the Liturgy will have a vitalizing force, a dynamic.

A PARTING NOTE

The object of this paper, if a single goal were to be offered, would be to upend the audience. Attending conferences and hearing papers frequently becomes a tedious chore and both are unfortunately confused with learning. As a result, a certain hardening occurs among many regular con-

ference participants. Hopefully, this paper will lead to some serious examination about the present and the future. Let me state that I firmly believe the future will belong to those who prepare for it, and the better the estimates we now make about it, the more likely we will be around to serve the future when it becomes the present.

FOOTNOTES

[1] Carnegie Commission on Higher Education. Less Time, More Options. Education Beyond the High School (New Jersey: McGraw-Hill Book Company, 1971), p. 19.

[2] Educational Policy Research Center. Alternative Futures and Educational Policy (Menlo Park, California: Stanford Research Institute, 1970), pp. 6-7.

[3] op. cit., p. 22.

[4] op. cit., p. 36.

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Carnegie Commission on Higher Education. Less Time, More Options: Education Beyond the High School. New Jersey: McGraw-Hill Book Company, 1971.

Educational Policy Research Center. Alternative Futures and Educational policy. Menlo Park, California: Stanford Research Institute, 1970.

Mr. Bob Greger
Diocese of Portland
2838 East Burnside, P.O. Box 351
Portland, Oregon 97207

The Portland Approach

The organization and activities of the adult education program in the Archdiocese of Portland was described and discussed at great length. Everything from telepathy of adult education to formation of committee policy to recruiting and public relations was covered. Complete guidelines for the Portland program are available. Interested persons could contact Mr. Gregor through the Archdiocese of Portland.

Mr. Dennis Beach
Public Relations
Bergamo
4100 Patterson Road
Dayton, Ohio 45430

Promotion and Public Relations

BASIC NEEDS FOR GOOD PROMOTION

1. A person who has definite time for promotion: PUBLIC RELTAIONS DIRECTOR
2. A staff that is aware, hospitable, genuine
3. Budgets for promotion: (A) One for promotion of the center as such
   (B) Budgets built into each program or individual programming area
4. Contacts
5. Mailing List, preferably a COMPUTERIZED LIST out of which selections can be pulled for specific programs
6. Advisory Committee to P.R. Director: staff members and professionals.

PERSONAL APPROACHES TO PROMOTION

1. Attendance at meetings, booths at conventions, luncheons with clientele, press people, volunteer promoters
2. Phone calls (just to keep in touch or as direct promotion for programs)
3. Personal Letters

PROMOTION ON PAPER

1. Letters: Letters to promote specific program (eg., letter sent out for promotion of conference on "The Emergence of Catholic Renewal Centers")
2. Regular Publications, for example a newsletter (Bergamo's AGGIORNAMENTO or the Black America Bulletin)
3. Regular Press Releases, circulated to Diocesan Papers, local and neighborhood papers, metropolitan papers, Catholic, educational and denominational papers and bulletins (eg., Ohio Christian News, CRUX, Jewish Cronical, CHERS, etc.)
4. Special Promotion: brochures advertizing one program only;
   brochure advertizing series (eg., Marriage Enrichment series at Bergamo;
   Flyers for programs;
   News Releases;
   brochure on Center itself, its facilities;
4. Paid Advertisements in newspapers, magazines, bulletins (eg., NCR)

INVOLVEMENT OF PRESS

1. Press Conferences when called for (eg., conclusion of Bishops-Editors Symposium; Canon Law Society Meeting; Black America)
2. Invite reporters to cover program, interview featured speakers, interview staff members for general articles or feature stories for papers (eg., views of celebacy for clergy or black manifesto)
3. Invite reporters to participate in entire programs (eg., Youth House NOW PROGRAM, Black America Program)
4. Participate in Public Relations Advisory Committee

PHOTOGRAPHY

Important for regular newsletter, press releases, brochures, file.

RADIO

1. Regular Public Service Announcements
2. Involve Bergamo Staff and Featured Speakers on radio programs (eg., WVUD Friday Night Conversations program or WPFB Talk Show)
3. Paid Announcements

TELEVISION

1. Involvement of Featured Speakers on T.V. shows (eg., James Baldwin from Bergamo Black America Program on Phil Donahue Show)
2. Coverage of special programs
3. Press Conference coverage

SPECIAL PROMOTION

1. Coverage in Audenshaw Papers, ed. Mark Gibbs
2. Marketing tapes and printed materials from Bergamo Programs

SOUVENIR ITEMS

Supply clientele and visitors with such things as matches, post cards, pencils, note pads, etc.

PRINTING TECHNIQUES

1. Typed sheets duplicated on own machines
2. Use of Presstype or Artype and typewriting, electronic stencils for something more sophisticated
3. Own layout and type, inexpensive commercial printing (Postal Instant Press)
4. Own layout and type with commercial firm preparing final copy
5. Commercial layout, typeset and execution

MORALE BUILDERS

1. Sunday Mass open to those who participate in programs
2. "Family Fun Day" -- no charge for local families to use gym, pool and ping pong facilities

NOTES prepared by:
Dennis Beach
Director of Public Relations
Bergamo Center - Dayton Ohio

News Bureau
Bergamo
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Dennis P. Beach / (513) 426-2363

May 13, 1971

For Immediate Release

"NEWS RELEASE FORMAT CLARIFIED"

DAYTON, OHIO . . . This story illustrates a correct format for news releases to the newsmedia.

Write important facts first. Less important facts may follow as amplification. Answer the questions: Who, what, where, when, why, and how in the first paragraph if possible.

Keep all sentences short. Use simple words; if you must refer to a dictionary, chances are you should find another word.

Paragraph liberally. Use only one thought per paragraph. This permits simple editing in the newsroom or city desk.

Do not use abbreviations or contractions unless they are part of the official name of a company or organization.

Spell out all numbers from one to nine. However, use the symbols for 10 and above.

Tag all releases with a paragraph which sums up your organization. (eg. Bergamo) and its major services. End all releases with the symbol -0- or (more) if there is an additional page.

(more)

At the end of the release, identify it for your files. Indicate the number of the release and the year and also the initials of the person who wrote the release.

Under no circumstances hyphenate a word at the end of a sentence. It may confuse the editor.

Allow wide margins for editorial notes. Double space the copy for the same reason. Type the release on the machine with relatively large type.

Use no opinions unless in quotation marks, and then, be certain the opinion is of general interest.

Do not use adjectives like unique, first, largest, greatest, smallest, etc., unless you can prove them.

Most of all remember: facts make news, news gets printed, news is today, tomorrow it is history.

-0-

1-71
IPRC

PUBLIC RELATIONS/ADVERTISING SERVICES

Contract No. _____
Date _____

PROJECT _____ DATE _____

PROJECT COORDINATOR _____

Check Services Required	Services	Cost Estimate	Comments
	News Release		
	Feature / Special Publications		
	Community Service Announcement		
	Radio / TV Coverage		
	Press Conference		
	Flyer		
	Brochure		
	Letter		
	#10 Envelopes		
	#9 Envelopes		
	Paid Advertising		
	Free Advertising		
	BERGAMO Newsletter		
	Postage		
	Computer Services		
	Direct Mailing Services		
	Contract Services		
	Management of Account		

STRATEGY: Quantitites of Material, Schedule and Deadlines, Dissemination Procedures.

Mr. Ron Del Bene (Religious Education Consultant)
Del Bene Associates
96 Birnamwood
Burnsville, Minnesota 55378

Program in Attitude Change

The DYNAMIC MAN PROGRAM has been found to be an effective tool for the process of attitude change. It is sensitive and sensible but not sensitivity. In use with diocesan personnel, religious communities, laity both in church and non-church areas, the program has proved to be a non-threatening experience which can be employed as a common base-line upon which further growth can build.

The DYNAMIC MAN PROGRAM has three components: 67 printed projects shared in group activity, 10 cassette tapes for reinforcement of concepts and a 15 week follow-up program of 4-page mailers.

The DYNAMIC MAN is not really "taught". It is "experienced". There are no "teachers" - no study materials, no chalk and erasures - no recitations and boring classroom aroma because the only way people really learn anything is through total personal involvement and experience. Participants go through over 60 projects that enlighten them by their own reactions to the situations in which they are involved. The program probes the world of thought, imagination, self-image, constructive and destructive ways of thinking - reaction to others, self, job and future. After new attitudes are established, fundamental behavior skills and patterns are implanted: goal setting, time management, communications, inter-personal relations, motivation, personality, achievement, personal action.

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Roger E. Beaubien
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"Evaluation Process/Instrument for Rural Parishes"

The Glenmary Religious Education Department addresses itself to the educational needs of people in non-metropolitan America, more directly to the religious education of people living in small-town and rural areas of twelve states spanning the mid-south, the deep-south, and the Appalachian and Ozark mountain regions. Despite many broad similarities embodied in the town and country context, there are radically significant differences from region to region, and even from county to county in the same region. This demands of the educational enterprise a high degree of adaptation and program personalization.

Given this basic premise, Glenmary is developing a procedural model to meet the needs in any given region, multi-county area, or parish. This model contains five phases: (1) preliminary investigation, negotiation and contract with the local community; (2) intensive and extensive evaluation to provide data from which (3) to develop short term and long range programs; (4) training of local leadership by which the program will be implemented; and (5) follow-up and evaluation

A coordinated group of specialist teams will be engaged in this process - one each in evaluation, program development, and leadership training. The process itself may take initially up to six months in each station, and could be repeated upon termination of the program that was developed. During the course of the

program, individual specialist teams could be recalled to provide further assistance in any area of need. To enable the kind of mobility required. All three phases will be supported by mobile field labs.

Returning to the question of evaluation, an attempt will be made to construct a picture of the total community and the particular population directly involved in the program. Community data will include the following: demography; socio-economic situation; ethnic and cultural situation; education; community resources and facilities; community issues; problems and mind-set; ecumenical attitudes and opportunities; sources of influence (eg. media, etc.). A similar study of the parish, and the diocese as it relates to the parish will also be made. The parish population will be surveyed for attitudes, values, beliefs, behavior - this is the heart of the evaluation process to determine real needs for education. The final component of the evaluation process will be a study of the present and past programs of religious education.

The Glenmary Religious Education Department is working with the Town and Country Department of the Center for Applied Research in the Apostolate in the development and refinement of the evaluation techniques and instruments. Several existing instruments are being adapted for this purpose, with the intent of building a variety package from which to select instruments appropriate to various situations.

ADULT EDUCATION ASSOCIATION

DRAFT DOCUMENT

BY-LAWS FOR PROPOSED COMMISSION

NAME

The name of this Commission shall be Commission on Non-Secular Adult Education.**

PURPOSES

1. To develop and maintain communication and a sense of fellowship between members, interest groups, and related sections of the Adult Education Association/USA interested in adult education under the auspices of religious organizations promoting religious and/or adult education.

2. To study the characteristics of the clientele participating in adult education programs under the auspices of religious organizations promoting religious and/or adult education.

3. To study the contributions and evolving role of religious organizations as sponsors of adult education.

4. To study the emerging role of professional and para-professional personnel engaged in design, direction, and development of adult education under the sponsorship of religious organizations promoting religious and/or adult education.

5. To plan and conduct a meeting at each national conference of the Adult Education Association/USA for members with special interests in adult education under the sponsorship of religious organizations promoting religious and/or adult education.

6. To keep the total membership of the Adult Education Association/USA aware, through contributions to the Association's publication, through resolutions to the Delegate Assembly, through special reports, conferences, and other activities of

    a. the development of adult education activities under the sponsorship of religious organizations promoting religious and/or adult education that have implications for the general movement; and

    b. the significance of the particular area in the total picture of adult education.

** This name is temporary. Great dissatisfaction has already been expressed about the negative elements of this title. Once a membership is established, the members will have the right to choose the name.

7. To serve in a consultative capacity to the Adult Education Association/USA and its members on problems of religious organizations promoting religious and/or adult education.

8. To promote the advancement of theory, research, and practice within the areas of adult education under the sponsorship of religious organizations promoting religious and/or adult education.

9. To develop such other activities and services as may be appropriate to the needs and interests of the members of this Commission and the purposes of the Adult Education Association/USA.

AFFILIATION

Membership is open to all members of the Adult Education Association/USA. The traditional fee structure of AEA/USA applies with no additional fees levied for membership in the Commission.

OFFICERS

Officers of the Commission will consist of a president, vice-president, and secretary who will be elected annually at the national Adult Education Association/USA meeting.

These officers shall constitute the Executive Committee of the Commission and shall be authorized to meet as necessary.

Initial election of officers will take place at the Los Angeles meeting in November, 1971, from a slate of candidates to be proposed by the Steering Committee of this Commission.**

BUDGET

The Commission requests of the Board of Directors an allocation of $..... to underwrite the initial developmental costs in establishing this Commission.**

ACTIVITIES

The Commission proposes to develop explanatory materials concerning the Commission's nature, purpose, goals, and functions, to publish these materials and to distribute them to the present membership of the Adult Education Association/USA and to prospective members currently involved in adult education under the auspices of religious organizations promoting religious and/or adult education.

**Once these are implemented, these by-laws will be deleted.

The Commission further proposes to collaborate immediately with the existing Religious Education Section of the Adult Education Association/USA and to invite their active participation in the work of the new Commission.**

The Commission proposes to develop for the Los Angeles meeting in November, 1971, a program designed to meet a two-fold purpose:

1. to formally establish the Commission to further develop the activities of the Commission and to elect officers;

2. to conduct a professional program directed to issues and trends in adult education under the auspices of religious organizations promoting religious and/or adult education.**

REVISION

At the end of one year provisions will be made by the Commission for the revision of these by-laws if needed or requested by the membership.

**Once this is implemented, this by-law will be deleted.

STEERING COMMITTEE

Leo Ryan, Loretta Girzaitis, Richard Strathern, Nora Duffy, and Larry Losoncy

HOPES OF STAFF

1. Increase confidence, competence, pride, legitimacy in selves and work.
   A. Model Learning Processes (Several)
   B. Examine needs of People and Church
2. Explore Learning Process
3. Review Trends
4. Selective Use of Resources
5. Formulate Strategies

HOPES OF PARTICIPANTS

1. Meet New People
2. New Concrete ideas for programs (Air Force and Parish)
3. Get something even better than a program
4. Clarification of Adult Education
5. Theory and practicality in order to implement announced agenda back home
6. Wants to get fired up in order to go out and act
7. Free expression rather than formal talks
8. Regional Coordinators get together with Advisory Group for strategy planning
9. Share experience and learn from others
10. How to get people to come to Adult Education
11. Hear grass roots speak
12. Informal search sessions, structure new models
13. Management - In learning, listening to what adults need, hard data, wants
14. Broaden vision of adult education back in diocese
15. Leadership - national and diocesan - relieve local frustration

"PROUDS"

NORA DUFFY
Three programs with 300 women (100 each time) on Psychology for Women.

SR. VIRGINIA BRUNNER
"Focus on Hopes" for adults together with junior-senior high school students.

DON GEHLHAUSEN
Development of team spirit through consensus planning and program implementation.

ROMEO BROOKS
Ten-week lecture series for 185 CCD-religious educators on "Spirituality of Teilhard".

PAT MILLER
Pastor coming to Bergamo.

MONICA BREIDENBACH
CANA Conference for married couples - six weeks (250). Teachers willing to go into neighborhood centers as opposed to structures for kids.

AL ANDOLSEN
Convince several key diocesan "power" people of both need and scope of realistic adult education.

KOKIE SLEP
Leadership training course for 15 diocesan "power people." 60-hour teacher training course.

KAY MERRILL
Intense involvement of my pastor in the adult education design.

MARGARET KNITTEL
Area autonomy.

JACQUES WEBER
Happy diocesan staff of adult education.

NEIL O'CONNOR
Relative success of last year's programs.

SISTER ELIZABETH
Maintained professional standards and salaries for DRE's.

DON SCHWALM
For generating a more intense diocesan concern for religious education.

BILL COLEMAN
Production of a broad based adult program for diocese.

MARK JESENKO
For establishing a nucleus of adult leadership on the parochial level.

JACQUELINE RUMLEY I. H. M.
Expanded program designs for religious women (more outreach to total community).

RITA OUELLETT
Study group C parish level spontaneously arranged which involved adults not ordinarily reached.

LEO V. RYAN, C.S.V.
Participation on the organizational phase of a new systematic approach to adult education under church sponsorship.

SHIRLEY BEAUPRE
Did value catechetics for a floating parish.

BROTHER RICARDO
Proudest of dedication and sincerity of adult education directors.

FRANK DIULUS
Involvement in reflecting on the learning processes exercised in adult religious education.

MARTHA LANGDON
Considering resigning from diocesan office of religious education in order that real religious education can take place at the grass roots level rather than from the "Ivory Tower".

SCOTT WILLOUGHBY
Bringing the "powers" on parish level to consider planning, goals, evaluation etc.

AL PERSONS
A means of developing consciousness in adults as a first step toward creative programming and a renewed institution (parish, diocese, etc.).

ROSE MARIE NIGRO
Facilitator in Communication labs.

SISTER CECILIA
Seminar for leaders in adult religious education.

SR. JEAN DERUS
Editor of an opinion journal.

BUD SATTERLEE
Workshops for priests in celebration of communal.

JOHN VELBECK & BOB HOLLIS
Mediaesthetics - multimedia, juxtaprojection, "The Mustard Message"

BILL GUBBINS
Motivation of adult education cluster (five parishes)

SAL TROZZO
97% successful programming of workshop for diverse groups of teachers.

BARB DONOHO
Initiating discussion groups that became self-directing.

SISTER THEODORE HOLDEN
Hopeful in bringing down the walls between religious and lay people.
Working with not working for! Importance of the Individual.

JOE RYAN
Openning up people. Doing away with false limitations.

LARRY LOSONCY
Bringing strong people together.

GILES SCHMID
Wrote report for bishops on instructional television.

AL GALVAN
Started adult education program in 300 family rural parish.

ROGER BEAUBIEN
Developed evaluation instrument for rural parishes.

RON DELBENE
Conducted program in attitude change for diocesan staff.

DICK DODD
New model for diocesan residential adult learning center.

MARY JANE BELFIE
Diocesan think tank on religious education objectives for five years.

JOHN TONRY
Family Institute model to research and design programs to meet local needs in adult and youth area.

LORETTA GIRZAITIS
Year of the adult - including pilot parishes for specific skill development.

BOB GREGER
Develop group process consultants to help parish groups function more effectively and discuss the theological implementation.

ED BALL
Reorganization and coordination of an adult education center.

MIKE SMITH
Development of parish based program for all ages on the Christian meaning of family life.

ED CHRIST
Awareness that adult education start with felt needs.

REFLECTIONS ON OUR CONFERENCE

- What key discoveries or learnings do you count most helpful for you?
- What particular actions do you see yourself taking back home as a direct result of our conference?
- What do you feel best about contributing to our conference?
- What are some of the unanswered questions you have as you leave?
- If our conference were to be held again, what changes in design, execution, and facilities would you make?
- Further comments, ideas, feelings, dreams, hopes, etc.

The following remarks were gathered from the participants:

On key discoveries or learnings:

> Leo Ryan's input, comments about management, strategies, etc., opened up many avenues and possibilities for me. Discussing input with others put input into some strategies, plans, hopes for next year.
>
> That the change confronting us is vast and we must keep flexible in our approaches to adult education.
>
> To get a national picture of what, who, and where things are moving in my particular area of concern.
>
> The tugging back and forth on "learning" as education (open-ended) and the structured traditional education; and implication of community whether strictly Catholic or open were particularly fascinating to me.
>
> New sympathy for and interest in mid-America and its ethnic-related tensions. Deeper awareness of tie between life's hurts and changes and adult education.
>
> That adult education was presented as much broader than the theological aspects. The broader concept makes it possible for me to stay in this work because I don't believe theology alone is where the action is in the world. People seem to have greater and more urgent needs than that.

The practical managerial skills have been most helpful.

People's need for spirituality from Bill Jacobs and Bob Greger's suggestions.

Scope of the difficulty in producing an effective, worthwhile program. I expected to discover how to run a meaningful program and found instead that the experts don't know either. It is encouraging to see the existence of national and regional groups designed to marshal the resources necessary to design and execute programs on the local level. We need valid surveys and proper planning.

Dr. Gibbs and Joe Neiman helped remind me of a big picture. Geno Baroni sensitized me to one need of the American People.

Management, personal contact in parishes needed, skills needed, and parish committees need to be organized.

That it is not too difficult to broaden perspective to general adult education if this vision is properly presented to "religious education" people.

Much confirmation and needed encouragement of my directions: Work in effective domain, start with needs, focus on parish initiated adult education efforts, focus on more than religious education, increasing priority for adult education, importance of "symbolic influence" of the way we proceed with adult education.

Now, in my position, I do begin to see myself as a resource facilitator in many areas.

The painful workings of the learning process. I think the process idea is good especially since our job is to funnel out needs, resources, etc. from the involved adults for proposed programs. Patience and quiet leadership in mobilizing is needed for more effective programs.

The idea that there are many people in my boat. The great need I have in the area of public relations and management.

On actions you see yourself taking back home:

More communication on all levels of parish. Greater use of management, techniques, and strategies to meet parish/community needs.

Implement strategies of program administration as outlined by Brother R. Strathern. Use guidelines for advertising and public relations given by Dennis Beach. Apply the art and science of dealing with foundations given by Bob deBettencourt. Try to use the Programming for Results of Dr. Mark Gibbs as a general guideline.

Survey of real needs of parishioners. (More information on how to design such a survey would have been appreciated) Attempt at providing a real manager for program.

Some greater effort to build up local groups to help them develop their own programs, plus increased effort to develop "non-classroom" learning.

I have lots of ideas not yet jelled. It has changed my direction - broadened it for next year.

Will proceed to meet with the adult education diocesan directors to offer services on a regional basis and to update them on meeting.

I will share the contents of this conference (a) at my parish level (b) at the diocesan level (c) at the regional level (d) at the national level (e) I will personally use many management models in going after my own particular national model. This has made me think before I leap.

I will pass on my enthusiasm for this vision of "life-time learning" and appropriate tapes wherever it is possible - other parishes and possibly diocese.

Being a manager rather than a doer. Asking the Christian Formation Commission to help me form four teams in the parish: Needs, Design, Implementing, and evaluating team. Taking the Dynamic Man Leadership Course and become a coordinator for the program. Help educate the Parish Council.

Pushing for more value, attitudinal and behavioral change programs.

Broaden my efforts: Function more as resource person and manager. Consultant for several states. Encourage DRE to start in a single parish and then move to another acting as consultant for previous one(s).

On actions you see yourself taking back home:

A particular action I perceive upon return home is accumulation and dissemination of resource people, materials, and ideas.

Hopefully, the words of Dr. Gibbs - "Take up your cross and relax!" The desire to find out and seek more help on management.

What do you feel is your best contribution to the conference?

My personal experience of seven years as a coordinator in parish as well as regional and diocesan experience. Most of my contribution was made on a one to one basis or in small groups.

Major contribution to the program was with the other amateurs. I helped some clarify their ideas while they were clarifying mine.

I felt I had sufficient strength of personal insight and conviction to help others evaluate the meaning and value of much of the "input" in relation to specifically religious education.

I was interviewed by the NCR for my input in a workshop group.

My happy and satisfied attitude which added to the spirit of the group. Some contributions, but mostly listening when in small groups.

GIFT and attitudes in and toward the work.

The "proud" posted on the wall and shared with several participants.

Outline of diocesan adult education plan.

I made very little general public contribution because I was still trying to find myself. On a personal basis I think I contributed "oil on troubled waters" support to people to not turn-off prematurely what was happening.

Unanswered questions:

Am more aware than ever of my need to continue my development of managerial skills. Would like more of this, but would not want to have missed any of the other input.

More specifics for levels: parish, regional, diocesan. More thorough coverage of a few key items. Hearing new ideas just once in a quick rundown isn't retained.

Unanswered questions:

How to survey for needs. How to construct program that appeals to marginal members of church community, not just to the faithful remnant. How to use media effectively.

I would have liked to explore much more fully the present situation of America and American Catholics. We must program in light of their needs and we didn't explore this much at all. Further, the whole theological consideration of how personal faith is fostered was not dealt with.

How do you organize a region and offer services when the national and regional structure is so amorphous?

How can adult education offerings contribute to the changing of national priorities and to the development of new value system in the United States?

Have we all grasped the significance of the "process" we have experienced?

NONE! And I received many answers!!

I would have enjoyed a few more basics relative to adult education but with the view given, I'll go home and get them.

The advertisement on the brochure indicated more help in program management. We only touched the surface. The commission, its function, advisability is not too clear.

Will I be able to put into practice what I have learned?

Changes in design, execution, and facilities:

Perhaps more time when no speakers are "on" to help us digest material already given.

Synthesize highlights of each major section of conference so we don't lose sight of them. This would help latecomers and keep ideas in forefront as we proceed on to next input. Facilities great! Design: liked combination of process and input. If you want to keep conference from falling apart at end, schedule some key speakers or issues on each day of conference right through last day.

Facilities seemed fine. Beds comfortable. Meeting rooms pleasant. Food good. Design more difficult to acess. I feel that a balance between flexability and structure is hard to maintain.

Specific goals: especially on whether religious or general education will be covered. There was excessive attention paid to group process - thus

tended to make the group too self-conscious and unsure rather than helping us to plunge ahead at our task. A positive attitude toward liturgy and prayer.

The steering committee viewed adult education in its broadest context. Many participants viewed adult education as adult religious education. I think all major speakers should be here for all of the conference. I did like the massive input though it might have been too massive. Close the conference in the morning so that participants will stay the last night. No more "drop-ins". Much of what Al Persons was trying to do was lost because of it. Can't the office make evaluations on materials or people or presentations? Would have liked a meal Eucharist as Larry Losoncy proposed or even a non-Eucharistic prayer session. Two hours are enough for a trade fair.

Facilities excellent. Cut from five to three days. Fewer speakers - more in-depth follow-up. Earlier preparations for conference. Give thought to regional in place of national conference or tie it in with the AEA or other convention.

More Al Persons out loud reflection on what has happened to us. His professional reflection was invaluable.

Have conference self-analysis while meeting is in process.

Need to be forced to evidence that I have learned something while here. . . before leaving. Thus - actual workshop to test my learnings. Communal prayer.

Appreciated everyone's openness in sharing themselves and their resources. The best ingredient in the present design is Al Persons. Adult education methods and techniques (for teachers) Management techniques (for directors and administrators) Leadership training (for directors and volunteers) Community organization (for directors)

Clearer presentation of choices facing the group. Clearer decisions by group.

The structure changed too much too often. Process method was rather difficult to follow. Staff, steering committee, bent over backwards to meet needs of the group. Wished Larry Losoncy would have come on sooner.

Dr. Gibbs had much to offer but did not or was not given enough time. That the liturgy play a more important part of the conference.

Ideas, feelings, dreams, hopes, etc.

Very pleased with the whole thing including little things like liturgies and contact with resource persons.

Proceedings an excellent idea - hope they are not too sketchy and that key insights highlight come through. Great to have participants in on on-going design. Bergamo Staff excellent. Al Persons and Larry Losoncy were dedicated capable people.

A worthwhile and enjoyable five days. A pleasure to meet so many competent-fun people on encouraging experiences.

Most of the input simply was not on the problems I am especially interested in - i.e. a real understanding of our cultural situation and how men can come to a living faith on this situation.

Another conference, here, with some of the same resource people.

I hope Larry Losoncy's (and my) dream of the kingdom in mission has a real chance.

That our regional consultants can do a similar conference with and for us in our area!

Five scale rating: 1=poor 2=fair 3-good 4=excellent
Design: 3 Execution: 3½ Learning: 3 Help from Larry's office: 4 Spirit and opennes from Larry's office: 10 Productivity from Larry's office: 10

I would hope for regional meetings which could include not just the adult director of religious education but be opened to any religious educator because much adult work is in their hands; pastors, parish chairman, principals included. We need to include theological and scriptural dimension.

			vs.	
A.	Mythology:	Religious needing religious symbols, terminology, etc.		Secular needing secular symbols, terminology, etc.
B.	Interest:	Broad		Religious Education only
C.	Occupation:	Diocesan		Parish, local, center, etc.
D.	Function:	Participants		Experts
E.	Background:	Known to staff		Unknown to staff

Al Persons was not that proficient and perhaps could not be since (A) above seemed to mystify him.

LOOKING BACK AND LOOKING AHEAD

Looking back on this conference means looking back on ten years of extraordinary developments in American Catholicism, not the least of which has been the rise of adult education. In many ways, the conference reflected the tensions and conflicts characteristic of the Church in America. The fact that the conference was led, and at times inspired, by an Episcopal priest is also extraordinary, reflecting the strong climate of Christian endeavor which cuts across all denominational lines in adult education concerns.

Perhaps the most dramatic note of this conference was the incredible vision of how vast and how promising adult education has become, almost overnight. Like most insights, this "future shock" is rooted in decades of development but is only now surfacing in our conscious reflections.

It is this vision which causes us to look ahead. As we look ahead, the note of service stands out above all others. Like the Benedictines of old, we are called to serve the illiterate, the functionally illiterate, the blind, the poor, the sick, the elderly, the unemployed, the people

God cares for most. If we are a Church called to serve, then we must serve, live with, be with those we love. We need, like the Benedictines, to teach people skills to sing with people, to care for our land and its cities, its people, its resources, its wealth, its destiny.

Religious education is our privilege. We have our Savior for an example. He cared and worked for people. He loved them so much that his deeds and his love revealed, taught, and healed. Let us have faith and make that faith known by words and by deeds.

Our legacy, if it is Christian, will be peace.

Lawrence J. Losoncy
Division for Adult Education
U. S. Catholic Conference

APPENDIX I

Steering Committee
Sunday, May 9, 1971
Morning Session

AGENDA ITEMS

1. What we're going to do/be?
2. Who's staff?
3. Reason for whole operation?
4. Staff for the conference: Al Andolsen, Bill Wiggenhorn, Al Persons, Giles Schmid, Larry Losoncy, Frank Diulus, Bill Jacobs, Bob deBettencourt, Diane McKenzie
5. Log: Why gather information?
6. Afternoon orientation/free time
7. Optimium learning stance
8. Orientation of publishers
9. Ford Proposal
10. Press conferences
11. Program packets
12. Orientation about Division for Adult Education
13. Idea display: dreamworld, reality land, graffiti
14. Briefing of resource persons/speakers
15. System of labs in volunteerism
16. Finances with Bergamo

ANNOUNCEMENTS

Monday	Press Conference
Tuesday	Formal Interview
Friday	Adjourn at 3:00
Daily	Summary Releases
Daily	Options for additional coverage

GOALS OF STEERING COMMITTEE

1. Review trends
2. Selective use of resources
3. Explore learning process
4. Modeling several learning processes
5. Formulating strategies
6. Examine the needs of adult educators here
7. Increase competence, pride, confidence, legitemacy

We should have re-orientation for new participants. Participants should feel free to use free university method.

Gibbs Model: Trust, Openness, Realization, Kind of Interdependence

We need to know the needs and resources of participants. Have them complete two thoughts: I could get the most out of this if . . . . . .
I would be most disappointed if . . . . . .

We should: Share staffs understanding
Encourage ventilation about objectives
Test hope of staff against participants

It was decided that registration would be held in the pit. Idea display would be around the registration table.

Participants will attend sessions cafeteria style. Reviews will be made at lunch.

Resource persons should be alerted to hold discussions in lounge so that others may join in and leave - except in delicate situations.

Sunday, May 9, 1971
Evening Session

The following attended: Frank Diulus, Al Persons, Larry Losoncy, Romeo Brooks, Ed Ball and Joe Ryan.

The following eight points were brought up:

1. More information about direction and mechanics of this conference.
2. More information about division for Adult Education, resources, structures.
3. Discovery process, not program emphasis
4. Quartets reconsider and project "prouds"
5. More orientation of speakers, chores
6. More small group reaction
7. Move toward free university
8. Test for topics

Monday morning we would brief people on the steering committee meeting and review goals of the conference with them.

Monday, May 10, 1971
Monday Evening Session

The Steering Committee met after Msgr. Geno Baroni's talk. The following conclusions were drawn in regard to his lecture:

1. We didn't have enough chance to react.
2. The ethnic problem is a daily confrontation problem. We won't be able to come up with a grandiose plan which is what some people were expecting.
3. We cannot send people home in a dreamworld if they have to go home to face reality.

APPENDIX II

REGIONAL CONSULTANTS

The following ten regional consultants met and agreed to the division of states by their own areas.

Mr. Robert A. Greger Director of Adult Education 2838 E. Burnside Box 351 Portland, Oregon 97207	Alaska, Idaho, Montana, Oregon, Washington
Miss Loretta Girzaitis Director of Adult Education 251 Summit Avenue St. Paul, Minnesota 55102	Iowa, Minnesota, North Dakota, South Dakota, Wisconsin
Brother Ricardo Headmaster St. John's Preparatory School Danvers, Massachusetts 01923	New England, New Jersey, New York Pennsylvania
Rev. Dave Costello 29 W. Kiowa St. Colorado Springs, Colorado 80902	Arizona, Colorado, New Mexico, Utah, Wyoming
Rev. Don Schwalm Box 2329 Kansas City, Kansas 66110	Kansas, Missouri, Nebraska
Mr. Bill Jacobs 5760 S. 15½ Mile Road Harietta, Michigan	Illinois, Indiana, Michigan, Ohio
Larry Losoncy 1312 Massachusetts Ave., N. W. Washington, D. C. 20005	Maryland, Virginia, Washington, D. C.
Roger Beaubien: Glenmary Home Missioners 1001 18th Avenue South Nashville, Tennessee 37212	Arkansas, Kentucky, Mississippi Tennessee

Rev. Al Persons 345 Piney Point Road Houston, Texas 77027 and Rev. Jacques Weber, S.J. Director: Adult Theology Center 1900 San Jacinto Houston, Texas	Louisiana, Texas
Mrs. John (Kokie) Slep Associate Director of Religious Education 4171 Fruitville Road Sarasota, Florida 33580	Alabama, Florida, Georgia, South Carolina, U.S. Virgin Islands
Rev. Frank Murphy Assistant Professor of Education University of San Francisco San Francisco, California	California, Hawaii, Nevada

BRAINSTORM ROLE OF REGIONAL CONSULTANT

Survey what's happening
Contact man
Clearinghouse
Discover resources
Work with Province
Idea man
Manager, facilitator, catalyst
Referee
Personnel
Public Relations
National liaison
Markets
Resources
Research-planner
Teacher-trainer
Evaluation
Program development
Motivator
Conduct workshops, educator, expert
Diocesan liaison
Funding
Communication
Media
Collaborator
Team of Ten
Experimentor
Change agent
Mover

AREAS OF CONCERN

Geography: region, demography, inner region
Interest area (expertise)
Consultant service (build-up)
Time job delineation ($)
Financing (Budgeting)
Client education - "Press" (let people know about us)
Management Process for team - 10
In-service training for team - 10
Episcopal/diocese: authority acceptance

SPEAKERS AND RESOURCE PEOPLE

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